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[For the Register.]

THE TRINITY.

ITS HISTORICAL DEVELOPEMENTS.

[We recommend the following article to those who love compactness of thought, and as much clearness as the subject admits.]

The idea of Trinity does not necessarily suppose the ecclesiastical doctrine. Three principles whose essence is one, may be contemplated in a Platonic Philosophy, in a Mystic Devotion, or a Swedenborgian Theology; while, at the same time, the tripersonality of the Church is altogether rejected. Anticipating, therefore, the historical method, I will endeavor to give the doctrine according to my apprehension of its completed formulas. It admits then, as demanded by Christian truth, that God is one. But it affirms that in this one God are three Persons, co-equal, co-eternal, co-essential, each person really and perfectly God; distinguished by this only, that the Father is underived, that the Son is begotten, and that the Holy Spirit proceeds either from the Father alone, so the Greek Church teaches, or from the Father and the Son, as the Roman Church affirms. The second Person, that is, the Son, neither the First nor the Third, becomes manifest in time through an incarnation which renders Jesus Christ at once and forever God and Man, one person of two natures unchangeably distinct. Such in brief is the dogma which the Church has stated and decreed. Let us look somewhat to its history.

Notwithstanding the appeals, ancient and modern, to the Old Testament in defence of the dogma, I think myself perfectly safe in denying that traces even of such a theory are contained in it. We have indeed Jehovah, his Word, his Spirit, not to say, his Angel. But Jehovah is the one God; his Word is by no means another person, but the communication of himself, himself uttered or manifested; his Spirit is himself in presence, in operation, in power. This is not a triad of persons, but one Being, now contemplated as absolute, now as relative, either by truth or by action. The Angel also of Jehovah is not the Second Person of the Triad, but either a created messenger of the Lord, or Jehovah making himself manifest in such a form.

And how is it, I ask next, with ancient philosophy? Cudworth finds in it anticipations of the Christian Triad. Morgan pronounces a different decision. The writings, to which both appeal, are extant. How shall we reconcile such opposite interpretations? Thus, I think, Morgan fixes his thought on the notion of tripersonality; anything short of that is defective: such is the philosophic idea, it is not a triad of persons, but a threefold order of principles. Cudworth might retain the same language, still distinguishing with less care between persons and principles, and so finding in the Platonic Triad a sufficiently clear intimation of the Nicene or Athanasian. That, according to the ecclesiastical dogma, there are three Persons, each God, constituting the one God, it does not seem to me that Philosophy has ever taught save under forms of the Christian Church.

If in no pre-existing records of thought, then in the New Testament, are we to look for traces of this dogma? There is indeed the name of the Father, of the Son, and of the Holy Spirit. There is ascription to each of appropriate qualities. There is a mutual and intimate relation of each to the other and to ourselves. But nowhere is it said that there are three eternal and equal persons in one Godhead. Admit there are intimations of the dogma in the New Testament, yet they cannot be accepted as more than intimations; explicit declarations they certainly are not. The Father is revealed dwelling in the Son historically manifest, communicating the Spirit as men are capable of receiving it. No formula whatever regarding a distinct personality or a tripersonal union, is anywhere found. So much, I presume, would be conceded by all who have given to the subject a thorough investigation.

We have no reason, moreover, to believe that the philosophical speculations of Platonists, Grecian or Hebrew, had any perceptible relations to the statements of the Apostles or other writers of the New Testament. Their thoughts are Hebrew, not Greek; affirmative, not skeptical; historical or spiritual, not philosophical.

Here, then, we stand at the completion of the Christian Scriptures. As the mind which receives them goes back to the past, it perceives the three principles, absolute good, pure mind, vital energy, enunciated with greater or less clearness in books of philosophy, and the three facts which the Scriptures of the disciples present, the Father, the Son, and the Holy Spirit. The Christian Fathers seem to have accepted both. They seem to have interpreted Platonism by Christianity, Christianity by Platonism. The principles of Philosophy become persons of Theology. The Father, one with the Good, who is truly and only God according to their earlier records, becomes First Person in the Triad: the Son, one with the Mind, Reason, or Word, in whom dwelled all the fulness of the Godhead, in whom the Father appeared as soul in the form it quickens, becomes Second Person: the Holy Spirit, one with the vital energy, the pervading Soul, which proceeds from the Father as no other than himself in effective and immanent operation, becomes Third Person. Three persons, according to the formula already defined, each of whom is Eternal God, are presented to us; the first unbegotten, the second begotten, the third proceeding, the three forming one. This is the Nicene and Athanasian system, which, from the time when it assumed a defined character, has been deemed Catholic and Orthodox. Deviations from it, then, have been not a few, ancient and modern; denials sometimes of the doctrine itself; various interpretations of its meaning as individuals or ages have been characterized by different methods of thought; but substantially the Church has declared this as its creed for at least fifteen centuries—Catholicism transmitted it to Protestantism; both, on their several grounds, have striven to make it the basis of Christendom.—That is; a theorem contained neither in the Old Testament nor in the New, nor yet in the olden philosophies, has been evolved from the commingled elements of each, to interpret and give form to the mighty fact of Christianity.

The earliest condensed statement of Christian belief which has reached us under the name of the Apostles' Creed, is but outline in a brief form of the great facts which the Bible, in particular the New Testament, is supposed to declare: "I believe in God the Father Almighty: and in Jesus Christ, his only begotten Son our Lord, who derived his birth from the Holy Spirit and Mary the Virgin;—and in the Holy Spirit."—This was undoubtedly the Catholic, that is, really universal, doctrine,—if doctrine it may be called, which expresses so simply what was deemed a fact free from question, at the beginning of the fourth century. The precise point at which difficulty seems to make itself apparent, is indicated in the phrase begotten. The Son of God, Jesus is beyond question: but the Son is of course begotten of his Father: When? That is the question. It may receive one of three answers. The simplest and most rational, we might say, was indicated in his actual birth and existence on Earth as Divine Man. This simple answer did not satisfy, however, the conception early received of his nature. Not only the pre-existence of the universal spirit filling him wherein he exclaimed, "Before Abraham was, I am;" but the pre-existence of the individual person as begotten before the world, is early assumed. When, is the question, however, still recurring. From eternity, Athanasius replies, and the Church has continued to repeat his answer. In time, Arius replied, and the Church has never ceased to denounce the answer as heresy. Accordingly the Nicene Creed is chiefly given to an interpretation of this particular portion of the Apostolic, and to an anathema of those who deny their decision. "The Son of God, begotten of the Father, only begotten," according to the earlier declaration, now explained:—that is, of the substance of the Father, God of God, Light of Light, very God of very God, begotten, not made, of the same substance with the Father. This begotten God, consubstantial with the Father, it is, who becomes man, and is subject of the history which the gospels and Christian traditions give us of Jesus Christ. The later Creed, erroneously ascribed to Athanasius, as the former has been erroneously ascribed to the Apostles, is expansion and illustration, unless one should choose to call it obscuration, of the same Catholic dogma.

I need scarcely remark that while the Roman and Greek Churches still establish this dogma through the vast extent of their dominions, while other sects scattered in the East, and the great body of Protestants in the West, join them in accepting, if not in zealously propagating, the dogmas, there have never failed to appear dissenters from it. Especially has it been so since the Protestant Reformation. All those denominated Arian; the many denying the generation of the Son prior to that which gave him birth on the earth; the early Friends refusing to abide by any defined formula; Unitarians of every class; Swedenborg, and all receivers of his doctrine, however differing in other respects, all concur in rejection of the ecclesiastical dogma. Whether ascribing or not more or less divinity to the Lord Jesus, that divinity they refer immediately and solely to the Father as its source and its essence; however different their views of the Holy Spirit, they deem it other than a third person consubstantial with a first and a second. And so far from thought ceasing to revolve around this mysterious topic, there is, I believe, reason to expect that it is still destined to more searching investigations than it has ever yet received.

With what result? It is not of course for a man to foretell with entire precision. Something, I think, we may pronounce safely. The dogma of the Church, untaught in the Bible, derived from no pure philosophical insight, the incongruous mixture of idea and of fact, and sustained by traditional authority which men tremble to question, must ultimately perish. It does not follow that the idea which has given it existence, shall also perish. That may be reality, so may survive. And for myself I can hardly believe that with the termination of the apostolic age, the course of humanity was stayed; that overleaping eighteen centuries of living men, loving, praying, thinking, reading, searching after truth, developing a mighty Catholicism, bursting into a freer Protestantism, the next result is absolutely nothing. Such a heaving ocean must surely bear in its bosom, and throw forth in its waves, and leave on its shores, some great realities. One deep problem for our age is, I believe, precisely this,—a just interpretation, not only of the books which Christianity has made sacred to us, but of the facts which Christendom has wrought into history; among these facts, the dogmas it has proclaimed; of these, not least, its methods of explaining the Divine Nature.

There are two views with which we may conclude this retrospect. The first is this:—All are aware that in ancient times—farther back than extant records reach—men of almost, if not quite, every nation, had lost in mythical fantasies and traditions the recognition, if it had ever existed, of the One God as alone Supreme.—Oriental literature and worship are filled with them—through late researches, the names and characters and stories of their gods have become familiar as those of Greece sung in the Homeric songs or of Rome preserved to us in its Augustan or more ancient relics. All these mythologies are to be received as so many developments of the human mind striving to ascertain and to interpret the spiritual mysteries of the universe, those grand realities hidden more from the vision, yet always seen as remote and obscure, and even because infinite, therefore forever indefinable. And as fast as our knowledge increases of the nature and operations of the soul, and of the divine order of humanity; so fast may we proceed to interpret these mythical traditions, to detect the ideas of which they are symbols, to read them as metaphors which man cannot choose but adopt in certain stages of his course to illustrate or enliven his mystic conceptions of the unseen and its relations to the world and to life. So may we say that the great revelations of the Father, of the Son, and of the Holy Spirit, opening on men unprepared for a full interpretation of them,—as who can ever fully interpret them?—and mingling also with the shadows of olden reverence not wholly passed away, constituted a new, what we may call an ecclesiastical mythology—Three Divine Persons and their several offices and works, the Virgin naturally drawn into a state which forms a quaternion, and other agents, angelic and demoniac, these are as perfect germs as the mind can need for the construction of a mythical system, complete as existed during the middle ages, and which we see now for some centuries crumbling around us. But the gold is in them; and we are not to destroy the masses, but to extract the metal, and recast the fragments, or rather see them recasting themselves, into a fabric within which man may for a while offer a purer and nobler homage. So while the line of human thought can never reach to a perfect coincidence with that of the Infinite, it may yet be forever leaving behind it the darker shades in which it has run, and drawing nearer to the cloudless ray.

The second view is this:—Truth, even in shadow, is better than sheer ignorance of God; and besides, it is not possible for man to see truth just as it is, but only so far as his power of vision reaches. And as the ancient fables were the utmost men could once discern of the divine, and therefore by the Divine Wisdom might be suffered to remain for the continuance of the finer elements they contained, so the modern fables which ecclesiasticism has developed and produced, may have been the sole vases in which through so many dark centuries the precious elements of Christianity could be conveyed to us.—Like the light and winged coverings by which we see seeds carried through the air to soils fitted to receive them and nourish their growth, they may have borne what might otherwise perish, the divine seeds of everlasting Truth. They have been its sheath, its vesture, its wings; let them fall off, but we will bless God for the life they have brought us, and will not despise the appendages once so vital which it drops in its progress to perfection. T. T. S.

LINES.

Thy words are good, and freely given,
As though thou felt them true;
Friend, think thee well, to hell or heaven
A serious heart is due.

It pains thee sore, man's will should swerve
In his true path divine;
And yet thou venturest nought to serve
Thy neighbors weal nor thine.

Beware! such words may once be said,
Where shame and fear unite;
But spoken twice, they mark instead
A sin against the light.

LYRA APOSTOLICA.

THE RESURRECTION OF THE BODY.

DR. HITCHCOCK'S VIEW OF THE SUBJECT

We gave week before last a very brief and important abstract of a remarkable discourse on this subject by Pres. Hitchcock. The object of the sermon is, first, to show what the Scriptures teach respecting the resurrection of the body, and then to show that the discoveries of Modern Science confirm or harmonize with or at least do not oppose the teachings of Scripture. The sermon is marked by great vigor of thought, and except in a single particular, which we pointed out last week and on which the reader will find a further discussion in the inside of our paper to-day, we think the reasoning under the second general division entirely satisfactory, even on the supposition that the body shall be raised from the grave at some distant day. The fact, however, of such a resurrection, we think, is not proved from the Scriptures, and just where the Scriptural argument fails, there the author, as it seems to us, presses his point with unwarrantable severity against those who differ from him. We give below, entire, this part of the argument, referring to our former article for a reply to it.

"*In the first place, the Bible distinctly announces the fact that there will be a resurrection of the dead at the end of the world. Marvel not at this,* says Christ, *for the hour is coming in which all that are in their graves shall come forth, they that have done good, unto the resurrection of life, and they that have done evil, unto the resurrection of damnation.* But the fullest and most unequivocal evidence of a resurrection is the graphic and sublime description of it in the chapter containing the text. *Now,* says the apostle, *if Christ be preached that he rose from the dead, how say some among you, that there is no resurrection of the dead? But if there be no resurrection of the dead, then is Christ not risen. But now is Christ risen from the dead and become the first fruits of them that slept.* And this resurrection is to take place, according to Paul, at the coming of Christ. *Then cometh the end,* says he, *when he shall have delivered up the kingdom to God, even the Father.*

But even this clear and decided description does not convince all men that any thing will be actually raised out of the grave. Some maintain that such language is used in accommodation to the notions of the ignorant, who look upon their bodies as their all, and could have no idea of a pure spirit. Others contend, that a spiritual body is eliminated at the period of death, and accompanies the soul in its unknown aerial flight. But such opinions can be made consistent with the Bible, only on the rationalistic principle of exegesis called accommodation; which means, when stated plainly, that we are to consult our philosophy as to what the Bible *should* mean, rather than the laws of grammatical construction to learn what it *does* mean. If language can teach that the dead are to be raised out of their graves, then the Bible does teach it; and if we may regard the statement of so simple a fact as figurative, or modal, there is no other fact stated in the Bible which may not be viewed in the same light, and thus set aside."

The second part of the sermon, which is much more original than this, and with a single exception quite satisfactory, we also give without abridgment, as containing suggestions worthy of attention, especially when coming from a man so eminent in this department of science as Dr. Hitchcock.

"Such, if I mistake not, are the scriptural views of the resurrection. Does natural religion oppose, or illustrate and confirm, any of these statements? This is the second point to which we shall direct your attention.

1. *In the first place, philosophy shows us, that the identity between the present and the resurrection body, cannot be an identity of particles, or of organization.*

The chemist can demonstrate, that the body laid in the grave is decomposed into its ultimate elements, and that these, by almost endless transmutations, pass through, or rather constitute, a part of other bodies; so that the successive races of men that appear on the globe, consist, at least in part, of the same particles which entered into the composition of their progenitors. This makes it physically impossible that the identical particles or atoms, which constitute the body laid in the grave, should belong to the resurrection body as a whole.

Physiology, also, corresponds with the Bible in showing that the spiritual body must be differently organized from the natural body. For with our present organs, the body is necessarily subject to decay and dissolution. It could not be immortal and free from suffering without a constant miracle to guard it against mechanical violence and chemical disorganization. Its future organization may be more wonderful than at present; still it must be widely different, to make it immortal and incorruptible.

2. *Philosophy shows us, that sameness of chemical composition and idiosyncrasy of form and structure are all that is essential to personal corporeal identity.*

What is it that constitutes identity in this world? Suppose a person born in this country, after living here twenty years, to go to China for a permanent residence. Now as we have reason to suppose that the entire particles of which a man is composed change every few years, this individual, after residing ten years in China, will not probably retain in his composition a single particle of the body which he acquired in America. But he is still the same man, and why? *Because his body is made up of the same kinds of elementary matter combined in the same proportion as in America, and has the same form and structure.*

And it matters not whence the elements of a compound are derived, whether from China, or the United States; if they are only united in the same proportion, they will constitute exactly the same substance. Thus, it can make no difference from what source the oxygen and hydrogen are obtained, that form water. It will be identically the same substance, though its elements come from the antipodes. So it is with the oxygen, hydrogen, carbon, nitrogen, phosphorus, and lime, that make up the human system. The essential thing, that makes them the flesh and bones of a man, is their combination in a certain definite proportion. And though there may be a constant loss of individual particles, yet if their place is supplied with others of the same kind, no matter whence they came, they will maintain the identity of the body, if combined in the proper proportion; for it is essentially the chemical composition, not the identity of particles, that continues a man the same from year to year.

The chemist, however, may doubt whether the flesh of man can be distinguished from that of beasts by its chemical composition alone; although there do exist slight differences in this respect between all classes of animals. But between man and quadrupeds, they are less than between man and birds and fishes We are obliged, therefore, to add other characters in order to distinguish man from other animals, and individual men from one another. We say, therefore, that in order to identity, *there must be peculiarity of form and structure.* Sameness of chemical constitution, at all periods of man's existence, is the principal internal character essential to identity; while peculiarity of form and structure give the external marks by which we distinguish families and individuals from one another. And very probably, when Paul says that the flesh of man is different from that of beasts, he uses the language not in a strict chemical sense, but embraces structure and form, as well as composition.

If this be a correct view of what constitutes personal corporeal identity in this world, it is obvious to remark, that we have only to apply it to the resurrection body, in order to meet satisfactorily the famous objection to the resurrection of the body, that its particles enter into the composition of several bodies. By this view, *it is not necessary that the resurrection body should contain a single particle of the body laid in the grave,* if it only contain particles of the same kind, united in the same proportion, and the compound be made to assume the same form and structure as the natural body. For all this is what often happens to men in this world, without exciting a suspicion that the identity of the individual is endangered. God may give to the man raised from the grave, such a body as pleases him, just as he does to the plant: but if it be only composed of the same elements in the same proportion, and have a peculiarity of form and structure, its identity with the individual buried will be preserved.

Even if we admit, what it seems to me the Bible teaches, that the germ of the resurrection body does spring from the natural body in the grave, it does not weaken the force of this reply to the skeptic's objection. For that germ may not contain a millionth part of the original particles in the natural body; and therefore, no one can say but that infinitesimal portion of the man may be preserved by Omniscience and Omnipotence, disconnected with everything else, and be ready at the command of Jehovah, to form the nucleus of the spiritual body.

I would add, that since the subject of the resurrection of the body has been within a few years past so fully discussed by able men, that this famous objection has been the grand difficulty in the way of a literal understanding of the inspired declarations, it seems strange, I say, that this simple mode of meeting the difficulty has not been suggested; or if it has been, the fact has escaped my notice.

3. *Philosophy furnishes us an example of attenuated matter, which appears to be scarcely, if at all, affected by mechanical or chemical agencies.*

The phenomena of light, heat and electricity, as well as the history of several comets, make it almost certain, that there exists, diffused through every part of the material universe, an exceedingly subtle and active fluid, sometimes called the luminiferous ether. It seems to be the agent by which light, heat and electricity are transmitted by undulations in every direction, with inconceivable velocity; not less than 200,000 miles per second. It exists wherever light, heat and electricity penetrate; and, therefore, it is found, not only in what we call empty space, but in the most solid bodies; since they are more or less permeated by these agents. There is no evidence that this ether possesses weight, though it has the power of resistance, since it obstructs the movements of several comets. No force, which the mechanism or the chemist can exert, has the least effect upon it. Nor is it cognizable by any of the senses; and yet certain phenomena indicate its existence and prodigious activity.

Now without asserting that the spiritual body is made up of the luminiferous ether, or of a substance analogous to it, it is interesting that we have evidence of the existence of such a substance in nature, and great reason to believe it to be attenuated matter. Reasoning on the subject, we should presume that the future body would be of such a nature as to be unaffected by mechanical or chemical action; and which might exist with equal freedom, and without change, in the midst of the sun, or the volcano, or in the polar ice: and yet that it would possess great activity and energy; and such a substance we have before us in this universal ether. Of such a substance, therefore, the spiritual body may be composed, or of something analogous to it.

4. *Finally, philosophy cannot show that the germ of the future spiritual body will not arise from the grave.*

Suppose that germ to consist of the subtle fluid that has been described. Since this can be made cognizable by none of the senses, nor by any other means, how do we know but it may be attached to the sleeping dust, or accompany that dust wherever it may be scattered. What though the grosser particles of the body may be decomposed and scattered to the ends of the earth, and assume new forms of organism; yet who knows but a portion of this wonderful form of matter, connected with the body in this world, may remain isolated till the resurrection morning, and await the Divine summons to be reunited with the immortal spirit. With the facts respecting the ether in mind, shall we undertake to prove this impossible? It must be a superficial philosophy that will take up such a gauntlet. And yet how often has such a philosophy put the question, *how are the dead raised up? and with what body do they come?*

Natural theology, then, as it seems to me, harmonizes fully with the revealed doctrine of the resurrection; nay, it throws some light on the meaning of scripture, and silences the skeptical objection. We need not, therefore, abandon this animating doctrine, or torture the language of the Bible, till it tells us that *the resurrection is already past.*

DREAMY LIFE.

Would n't you call a man a fool who should spend all his time fishing up oysters with the expectation of finding a pearl? But is he really more unwise than hundreds, who, with their hands in their pockets, and segars in their mouths, are waiting for something to turn up, or turn over, that will throw them at once into business and a fortune? They may wait until doomsday, and longer, if possible, before their fond expectations will be realized. If there is a kind of life we abominate, it is a lingering, waiting, lazy, dreamy sort of existence, over which angels and true men weep with unfeigned sorrow.

UNDA, OR THE FOUNTAIN FAIRY.

In the warm bright days of pleasant October, as some happy, healthful children were collected on the banks of a bubbling brook, twining gay autumn leaves into wreaths and boquets, with one accord they asked for a story. "What shall it be about?" "Oh, about fairies," said a bright eyed girl, who had lately been revelling in the fascinating tales of the "Forty Thieves," and "Aladdin's wonderful lamp." "Well, a story you shall have, but only about good fairies: for a wicked fairy seems as inconsistent as an ungentle lamb, an ugly beauty, or a dark sunbeam." "Oh, good, good, good!" echoed from them all; and after the lunch of wedding cake was finished, and each one had crept as near as possible to the narrator, she began.

"Once upon a time there lived a Fairy, or Fair spirit, in a crystal palace. This was built upon the polished surface of an immense mirror, and being reflected in the clear depths below, it was an object of unsurpassable magnificence.

Her name was Unda. For many, many years she had been busy doing good, refreshing the earth, the trees and the modest flowerets, and giving bountiful supplies to all the living creatures in her extensive dominions.

The fame of her beauty and goodness at last reached the ears of the excellent ruler of a certain great city, and he resolved to invite her to visit his people. Like his father before him, he had always striven to better their condition, and by her pure presence, he hoped to banish all the *evil spirits*, which frequently tormented and degraded his beloved subjects.

Accordingly an invitation was sent to Unda, and she agreed to come within a year, provided a safe and convenient road should be constructed for her especial benefit, and pleasant resting places erected, where she might stop and collect her strength. This was promised; and a hundred thousand magicians were immediately set to work to cut down hills, blow up rocks, and fill up valleys, so that her course might be unobstructed, and her access to the great city might be easy and agreeable.

The news of her coming was sent to distant parts of the country by the Flying Lightnings, who were employed as the ruler's messengers.—On the appointed day, thousands of people were brought safely to the place by the giant, Steam, who, by a puff of his breath, could waft a hundred chariots across the land, and great ships across the sea, in less than no time.

Great was the desire to see the beautiful stranger, and vast the preparations made in honor of her arrival. The city was ornamented with flowers and evergreen, and sounds of music and shouts of rejoicing were heard in every street.—A procession was formed, three miles in length, composed of men of all ranks, ages and professions, each bearing an appropriate offering, and all vying with each other in the costliness of their gifts. Myriads of gallant horsemen, on gaily caparisoned steeds, bore along splendid flags and banners; children scattered flowers in endless profusion, and representatives of various nations all went forth in their pomp to greet the distinguished guest.

A pretty lake, in the centre of a spacious park interspersed with green lawns, shady trees and pleasant walks, was especially fitted up for her residence. And there, with a prospect of the hills and dales of the neighboring country, and the companionship of her sweet sisters, Lux and Aer, the good ruler hoped she would be tempted to remain forever.

Every thing was ready, and crowds of people with happy, expectant faces, were waiting for the sign of her approach. Soon soft musical tones were heard, like the breathings of an Æolian harp. Then swelling clearer and louder, instantly uprose the lovely Water Spirit, radiant with gems, and decked with a scarf of rainbow hues. Dancing and leaping higher and higher, till she had attained her full majestic height, she bowed her glittering head as a token of homage to the Father of all, and then scattered cooling drops, like blessings, upon the gathered multitude.

Great was the enthusiasm at her arrival, and loud were the acclamations that rent the sky, as all drank in the beauties of the graceful nymph before them; and it seemed as if they could never tire of gazing at her various charms. In the evening, to conclude the festivities of the day, the Flame Fairies lit up the city with magic brilliancy, and fire pictures, of every description, were exhibited, with most gorgeous effect, to the assembled thousands.

Unda was so much pleased with her reception, that she resolved to abide in the great city; and now her little daughters sparkle in various parts of the metropolis, aiding their bright mother in her efforts to elevate humanity.

No place is too grand, and none too humble for her ministrations of mercy; and daily does she visits the sick and the wretched, the poor and the prosperous, gladdening many a hearthstone with her smiles, and bringing peace and plenty to the squalid abodes of vice and poverty. Blessed is her mission, and long may that city rejoice in the presence of Unda, the Fountain Fairy, and may her store-houses be inexhaustible." [Leaves for a Christmas Bough.

MOTHER'S COMFORT.

The presence of Christ can turn a dark night into a night much to be remembered. Perhaps it is time to be sleeping, but the November wind is out, it riots over the misty hills, and dashes the rain-drift on the rattling casement, and howls in the fireless chimney; it has awakened the young sleeper in the upper room. And when his mother enters, she finds him sobbing out his infant tears, or, with beating heart, hiding from the noisy danger in the depths of his downy pillow. But she puts the candle on the table and sits down beside the bed, and she goes on to explain the mysterious source of this terror. "That hoarse loud roaring is the brook tumbling over the stones, for the long pouring rains have filled it to the very brim. It is up on the green tonight, and had the cowslips been in blossom they would all have been drowned. Yes, and that thump at the window; it is the old cedar in the corner of the house; and as the wind tosses his stiff branches, they bounce and scratch on the panes of glass; and if they were not very small they would be broken to pieces." And then she goes on to tell how this very night there are people out in the pelting blast, whilst her little boy lies warm in his crib, inside of his curtains; and how ships may be upset on the deep sea, or dashed to pieces on rocks so steep that the drowning sailor cannot climb them. And then perhaps she ends with breathing a mother's prayer, or he drops asleep beneath a cradle hymn.

As one whom his mother comforteth, the Lord comforteth his people, Isa. lxvi. 13. It is in the dark and boisterous night of sorrow or apprehension, that the Saviour reveals himself nigh. And one of the first things he does is to explain the subject matter of grief, to show its real nature and amount. It is but a light affliction; it lasts but for a moment. Wait till morning, and you will see the extent of it. And during those quiet hours, when the heart is soft, the Saviour's lessons sink deep. And, last of all, by this comforting visit the Saviour unspeakably endears himself to that soul.—Paul and Silas never knew him so well, nor loved him so much, as after that night which they passed in the Macedonian prison. [Rev. James Hamilton.

EXPENSE OF FUNERALS. In 1843, at the request of her Majesty's principal Secretary of State for the Home Department, Edwin Chadwick, Esq drew up "a report on the results of a special inquiry into the practice of interment in towns."—Mr. Chadwick states, that, *upon a moderate calculation, the sum annually expended in funeral expenses, in England and Wales, is five millions of pounds sterling*, and that four of these millions may be justly set down as expended on the mere fopperies in death. Evelyn says, that his mother requested his father, on her death-bed, to bestow upon the poor whatever he had designed for the expenses of her funeral. Speaking of this abominable misapplication of money, a writer in the *London Quarterly Review*, exclaims—"To what does it go? To silk scarfs and brass nails—feathers for the horses—kidgloves and gin for the mutes—white satin and black cloth for the worms. And whom does it benefit? Not those whose unfeigned sorrow makes them callous, at the moment, to its show and almost to its mockery—not the cold spectator, who sees its dull magnificence give the lie to the preacher's equality of death—but the lowest of all low hypocrites, the hired mourner," etc. It is calculated by Mr. Chadwick, that £60 to £100 are necessary to bury an upper tradesman—£250 for a gentleman—£500 to £1500 for a nobleman.

AFFLICTION.

The sufferings laid upon us by God do all lead to happy issues; the progress is from tribulation to patience, from then to experience, and so to hope, and at last to glory. But the sufferings we make for ourselves are circular and endless, from sin to suffering, from suffering to sin, and so to suffering again; and not only so, but they multiply in their course; every sin is greater than the former; and so is every suffering also. [Baxter's Saint's Rest.

[From Mrs. Hall's New Volume.]

THE SILVER BELL.

An excellent lady lay on her death-bed. Her limbs were benumbed, her voice feeble, and her head heavy, but her warm heart still throbbed with a tender concern for the good of others.—There was a young person in whom she was especially interested, because she had been the intimate friend of her own departed daughter; and a parent never forgets to love those whom a dead child has loved. Besides this, the youthful Emily was beloved for her own sake. She was artless and gentle; the lady looked upon her fair face, remembered that it would be difficult for one so young, rich, and beautiful to escape the power of worldliness in some of its many forms, and prayed for her, as none but the dying, perhaps, can pray.

When she felt that her separation from the body was really approaching, this Christian friend sent for Emily, and said a few kind words of farewell, which melted her into tears. And then she bestowed upon her a parting gift. It was a morocco case, containing, not jewels for the neck and arms, but a little silver bell of the sweetest tone. There was a spring to be touched, and then it sent forth a low but exquisite sound, dying away in melodious vibrations, that seemed to ask an echo from the heartstrings. At the same time, a silver hand, upon a sort of watch-face beneath the bell, moved forward one division.—There were three hundred and sixty-five divisions.

"Emily," said the departing friend, "I give you no farewell advice, and make but one dying request. Each night before you sleep, give at least five minutes to quiet reflection; then touch this spring, and then, when all is again still, *pray* as your heart may move you. Touch the bell at no other time save in this interval between your evening meditation and your evening prayer.—One year from to-night, observe if the hand has traversed the whole circle."

"Dear friend," exclaimed Emily, "I have never since my childhood omitted nightly prayer, and do you think I am in danger of it!"

"God knows your dangers better than I; but I perceive that your interest will soon be drawn powerfully towards the outward, and I would have a link between it and the inward. For one of your temperament, it may be good to have visible token of spiritual progress; and I know that if you are true to the meaning of my request, and comply with it faithfully, your soul must make some advance in one year."

The friends parted. The faded face of the one was covered from the sight of man: the blooming countenance of the other soon went smiling again along life's daily path. But she forgot not the silver bell, and each night, in the stillness of her chamber, her face covered with her hands, she sat a short season in deep thought, questioning herself of the day that had just passed to return no more, of her own character, her hopes, her dependence on God and her Saviour. Then, with a deep feeling of solemnity, she opened the morocco case, touched the spring, and listened to the sudden voice which sprang forth in response, so sweet that it hardly disturbed the tranquillity of night, into which it soon died away. Then was her soul attuned for prayer, and she felt as if that melodious call had brought a sainted spirit to join in her act of devotion.

Night after night, week after week, passed on. Winter came. Emily went to her first ball. It was very late when she returned, for the moments had flown, she knew not how.—She was excited, and yet tired. She took off her sparkling jewels dreamily, for her thoughts were where she had been for hours, and they would not come with her to the dull, lonely chamber. She threw her delicate, snow-white dress upon a chair, slowly inhaled the expiring perfume of her boquet, wrapped a shawl about her, and yet lingered before she sat down to meditate. It was very, very hard to call back her soul from the splendidly lighted ball-room. In vain she covered her eyes with her hands. The absent faces and forms of the human creatures, who had been flitting before her eyes, were more real to her than those pure existences whose presence she was wont to feel beside her at this solemn season.

But the girl's conscience was yet pure and strong, and she persevered in the mental struggle till she conquered, till she felt that she could pray with a heart wholly given to the desire of holiness. Then she touched the silver bell, and though strains of a lighter character still rung gayly on her ear, they were hushed instantly, they were overpowered, when that voice of liquid melody came forth. Emily thought it had a cadence of sadness she had never before observed. Was it only contrast with the exhilarating music of the ball-room band?

And now Emily had entered on a new life, the brilliant *debutante* of the season. Her friends congratulated her, because it was the gayest winter, so called, which had been known for some years. The fashionable world seemed wild with the love of pleasure, and excitement in some form was sought and found night after night.—And Emily, too, pursued it, and oftentimes tho't herself very happy. She loved music, dancing, the theatre, witty conversation, the graceful perambulations of *tableaux vivans*, with all their charming planning and bustle of preparation; and on she went, admiring and admired, through a succession of gay visions and triumphs.

And each night found her enduring a severe struggle in the solitude of her own apartment, when she came in with her weary step, and drove to shut the door upon the world.

For a time conscience held her back with a strong hand from the morocco case, till she was sure that she could in solemn sincerity call upon her Father in Heaven, and offer him an undivided mind. But, O, it grew so much more difficult! At last, despairingly, she would awaken the silver voice, trusting that the thoughts she could not control would obey that blessed summons. Then the words of prayer would pass through her mind—not rise up from her heart,—and with a vague, comfortless dissatisfaction she would lay her head upon her pillow, with no consciousness that the blessing of holy ones unseen was falling upon her. And then the enemy would return, as if triumphant over her feeble attempt to baffle his wiles, and lost in idle reveries of vanity and folly, she would sink to sleep.

So it was with her, till even this battle with temptation was more than her failing resolution and enfeebled virtue could sustain. She might not always wear a chaplet without thorns. The gay life has its vexations as well as the busy one. Sometimes she stood before her mirror with dimmed eyes, and a brow of perplexity; but whether dejected or exulting, she felt that the sources of her emotion were not such as she could call upon her Maker to behold with his holy eyes, or visit with his tender sympathy. At moments, the utter frivolity of her life presented itself to her with such fearfulness, that she almost hoped she was overlooked in God's creation. But this was usually on Sabbath nights, and fewer became such awakenings as the year rolled on.

When nine months had elapsed, she had several times omitted to touch the silver bell. Each time she had pleaded to herself that she was too much exhausted —With what!—Too much exhausted with dissipation to think of God, to remember her Saviour!

At last, she even forgot it.

. . . . . .

The year had almost expired, when God in his mercy sent upon Emily a sudden and dreadful illness. The cholera messenger came to her. He did not "take her out of the world," but came to "keep her from the evil that was in it."

She recovered. And the first night in which she again found herself in her sleeping-room alone was the anniversary of that upon which she had received from a dying Christian friend the long-neglected silver bell.

Again she sat down, with her hands clasped over her face, to meditate, and prepare her mind for solemn communion with God. She felt as if she had almost seen him!

There was no struggle with gay images and worldly thoughts now. She looked upon the circle around which the silver hand should have travelled, and felt the lesson and the reproach with the deepest compunction. It declared that she had been estranged from her Father in Heaven, that the love of Christ had not been in her, that she had forgotten the pious dead, and had given her strength and her affections to the world.

Tears of penitence gushed over her cheeks as the unwonted music again broke upon her ear, and it never sounded so sweet. That night the spared trifler vowed a vow with her prayers.—Youthful reader, what, think you, was her vow?

If you had found by bitter experience that you had not sufficient strength of character to resist dangerous influences, would you think it wise or right to expose yourself to them voluntarily?

It is one thing to cry out against the theatre and the ball-room. It is another to ask you soberly to examine yourself as to the effect of the recreations, no matter what they may be, in which you indulge,—the effect on your soul, your religious habits, the individual spiritual life. If the sound of the silver bell, leading you from calm meditation to true prayer, might not be heard each night in your chamber, what would doom it to silence?

That, whatever it be, is wrong for you.

ONE DAY BEFORE DEATH.

Rabbi Eliezer said, "Turn to God one day before death." His disciples said, "How can a man know the day of his death?" He answered them, "Therefore turn to God to-day. Perhaps you may die to-morrow, thus every day will be employed in returning."

RELIGIOUS CONTROVERSY.

A correspondent of the London Christian Observer, contemplating the contentions and disorders of the Church and the world, says:

"I have been comforted, amidst these distractions, by a scriptural illustration of a simple Swiss itinerant Alpine missionary, who remarked, in one of his sermons, that though at the raising of Solomon's temple there was neither sound of axe nor hammer, there was doubtless noise enough among the "stone-quarriers" in the quarry.—Christians, in this world of sin and strife, are endeavoring to assist in the erection of that spiritual and eternal temple, of which all the true servants of Christ are parts, and are looking ardently for the hour when the top-stone shall be raised with shouting, "Grace, grace, unto it:" and we wonder that this temple does not rise, like Solomon's, with harmony and quietude. But we mistake our locality, we are at present only among the "stone quarriers" in the quarry, or on the floats of Joppa, or on the mountain of Lebanon, or in the clay grounds of Succoth and Darthan.—That temple shall be consummated in peace; but this world is not its site, it is only a stage of preparation for its erection. A very rude work is going on here. The stone taken out of nature's quarry needs much rough hewing and polishing, and many a sharp angle is to be rubbed off, before it will be fit for the Holy of Holies. What is the whole process of our regeneration, and sanctification, all our trial and all our comforts, but a process to make us meet to be partakers of the inheritance of the saints in light!

So again, on Lebanon, the "hewers in the mountains" have many a severe day's toil before the goodliest cedar is prepared for its allotted uses in the celestial edifice; for not a pin nor stake must there be wanting, and each must be fitted for its place before it is carried into the inner temple. The brightest gold must be dug in the dark mountains of Ophir, or

visible Church, ever compose a celestial temple? But all is in the hands of Him who is the wonderful, Counsellor; Him who can educe good out of evil! Him who can make even the wrath of man to praise him: we can not yet see every thing in order, but He can; we can not even see how order, and harmony, and a peaceful fabric, are to arise amidst the din and confusion of terrestrial strivings; but He sees the end from the beginning, directs the whole with unerring precision, and directs all according to the mighty workings of His own infinite will.—The sin and folly are ours, and ours the punishment; but amidst all the Lord God Omnipotent reigneth; and oppose who may, the kingdoms of this world shall become the kingdoms of our Lord, and of his Christ: and he shall reign for ever, and ever, King of kings, and Lord of lords. Hallelujah. Amen."

CHRISTIAN REGISTER.

Boston, Saturday, December 29, 1849.

THE END OF A YEAR.

Every anniversary should be an epoch in the Christian life, kindling resolves and marking progress. Civil divisions of time may be less suggestive of spiritual meditations than the ecclesiastical, but they are not without their message and their impression. We cling to faith in special seasons. Except for the associations within the mind, it is true, the last night of December has no more influences to make the heart sober and the tongue silent, than the last night in March; and a foolish soul may play harlequin tricks and enact empty folly on the first day of January as freely as on the first of April. But so it is, by the requisition of laws more felt than understood, that it is not in men of any thoughtfulness, or depth of experience, or deliberate self-study, to be cast over from a remembered past to a waiting and momentous Future, by the occurrence of a birth day or a New Year, without some emotion of awe, without sinking back into their own hidden selves to think and be still, without some palpable hush of the world within.—However arbitrary the dividing line may be, he who can see one of those brief periods, of which the longest life can hardly number a hundred, glide away from under him, and can feel the farewell of the old as it drops into the abyss blending with the salutation of the new as its feet come beautiful upon the mountains,—without some sense of "things unseen and eternal," without seriousness and at least a half-formed prayer, must be either a saint in a perfect sphere, or else a shameless worldling, a withered sensualist, "dead in trespasses and sins."

GOOD RESOLUTIONS.

In connection with the close and the beginning of the year, no doubt more resolutions of a moral and religious character are formed than at any other season; and the frailty of such resolutions is the common theme of the pulpit and the religious press. We would ask: Are not the resolutions of such seasons much oftener kept than is commonly supposed? We apprehend that the vow of reformation and of piety is in very numerous instances a vow of procrastination,—not one of the immediate renewal of the spirit and reformation of the life. At the approaching season of serious appeal from the pulpit and of unusual thoughtlessness on the themes of duty and religion; the following, we fear, will be the language of many hearts. "Another year is passed,—life is flitting away rapidly; and death may await me before the opening year shall close. I have too long delayed my entrance upon a life of Christian duty,—the making my choice and taking my stand where I mean that my path shall find me. It is *almost* time for me to change my course. I will *soon* place myself among the followers of Christ. But not now.—Other interests are now urgent. There are certain cares or pleasures, which claim my first attention,—let their pressures once subside, and God, Christ and heaven shall have my heart." Resolutions thus made are literally kept. The person who breathes them in sincerity, waits for the cessation in the tide of secular engrossment, which seems so near; but the tide rolls on unchecked, and the season for which he looked never arrives, the condition on which the resolution hinged is never fulfilled; and thus the resolution is actually kept by its apparent and repeated violation.

TREATMENT OF CRIME.

GENERAL REMARKS ON THE TENDENCY OF THE AGE.

There never, perhaps, has been so much said and done in behalf of convicts as during the last quarter of a century. The whole criminal code both in England and this country has been essentially modified; prisons have been remodeled; the system of prison discipline has been almost entirely changed, and new interest in the unhappy class of men who fill our prisons has everywhere been awakened. From the time of John Howard nearly a century ago, down to the labors of Miss Dix during the last summer, the subject has been constantly gaining ground as one of interest and importance, not merely to rulers but to the whole community. Prisoners have come to be recognised as men with some rights which can be forfeited by no amount of crime. In this city there are two or three kind and devoted philanthropists who with the most praise-worthy zeal and self-denial devote themselves to this class of persons. There is now danger of excess in the direction of kindness. When those who violate our laws are more pitied than blamed; when they come to be considered as more unfortunate than criminal; when the sense of justice which leads to the infliction of punishment for crime melts into compassion, and the sense of guilt is lost in the warmth of our sympathy with the offender; when the odium and disgrace which in the public mind have been fixed on a criminal by the sentence which separates him from the rest of the world, shall cease to spread their wholesome terror among those tempted to evil, and the awful majesty and stern retributions of the law are regarded as cruel and unchristian, then the great line of demarcation between right and wrong becomes obscured; the laws, no longer sustained and enforced by the public sentiment, lose their terror; and the undefined but fearful apprehensions connected with the very thought of a prison offence, and which act on the community at large with a restraining influence ten times more powerful than the dread of confinement, will gradually pass away. Crimes will be multiplied, and those who suffer the slightest punishment for the gravest offences will look upon themselves as more sinned against than sinning, and on that ground claim the sympathy of the world. To this state of things, we think there is at the present time a tendency among us, which as conservators of the public morals we feel bound to protest against and to resist.

There are three things which we would urge as of the utmost importance. First, that everything possible should be done for the prevention of crime; secondly that there should be the most unrelenting severity in the administration of the law; and thirdly that while effective measures should be taken for the reformation of the offender, they should always be of such a character as to impress him and others with a sense of the guilt and the disgrace which he has brought upon himself.

Prevention of Crime. Everything possible should be done for the prevention of crime. Our churches, our public schools and Sunday Schools, the Farm School here and the State Reform School in Westborough, are in this way admirable institutions. Whatever enlightens the mind, quickens the conscience, or leads to habits of honest industry and self respect, tends to the prevention of crime. These are the most important means of prevention. But there are cases constantly occurring all around us, where, by our timely interposition as individuals, we may rescue from ruin young offenders or those who are on the point of becoming so. Here is a field of philanthropy in which every good man may do something, and in which some of our citizens have done an incalculable amount of good.

Severity in the Administration of the Law. But when all means of prevention fail, and crimes are committed, it is essential not only to the security, but to the moral soundness of the community, that the criminal should be detected and the full penalty of the law visited upon him. There are sometimes, as we all know, palliating circumstances which affect the nature of the offence. These of course make up a part of each individual case and are to be taken into account in passing judgment upon it. But we believe that the most merciful course towards the offender and those who are in danger of becoming so, as well as towards those whom the law should protect from evil-doers, is one of great severity, one which shall strike terror into the hearts of others. Many, perhaps a majority of the sentences now passed in our courts of justice make no impression. They are not looked forward to with dread. And even the heavier penalties, the most protracted punishments in our State Prison, are so frequently softened by executive clemency and public commiseration, that they are not what they once were;—especially when teachers and even prison keepers sympathise with the convicts in respect to the hardness of their lot. We believe that our prisons, too, are getting to be altogether too comfortable to answer the purposes of punishment. There is little in them to act fearfully on the imagination and appal the heart of those tempted to crime. We would have them as clean and healthy as possible; but the life which convicts lead in them should be one of such hardships and privations, that no man would consent to be subjected to them a second time. They should feel and the community should feel, that there is a terrible line of separation between them and those who have not brought themselves under the penalty of the laws. There must be no cruel infliction of suffering; but their lot must be a hard and painful one.

What we have said of the need of severity is made doubly important by the character of a large portion of our convicts,—men of loose, immoral lives, cast upon our shores from foreign lands, changing the whole structure of society here, bringing upon us prematurely the crimes of the old world—men reckless of every moral consideration, laughing at the very thought of disgrace, and of punishments so light as ours are compared with those to which they have been exposed at home. But even upon our own citizens the effect of severe penalties, never remitted through executive interference except when palpably unreasonable or when new and palliating circumstances have come to light, would have a salutary influence, first, by keeping alive in the public conscience a sense of the enormity of crime, and secondly, by acting as a wholesome terror where moral considerations have no effect.—Here is a young man who falls in with evil associates. They are called before one of our courts and convicted of crime. He watches their case and sees them condemned to imprisonment for six months or a year. He perceives that the sentence is received almost with an air of levity, and when they come out of prison they represent the whole matter to be a small affair. The law in his sight loses its majesty. He learns to despise it, and soon becomes the victim of its clemency.—That which as a representative of the divine law should with awful severity impress on his mind a sense of the sacredness of right, has by its mild imbecility seduced him and set him free from the restraints which ought to have preserved him. We have no doubt that hundreds are thus corrupted; while the moral sentiment of society is weakened, and its sense of moral indignation impaired and almost destroyed, by witnessing in newspaper reports and elsewhere the driblets of justice that are doled out to needy offenders.

Moral Treatment of Convicts. We can here only advert to the moral and religious influences which are to be brought to bear on convicts. They are to be treated with Christian kindness, but a kindness which must show itself in the severity of Christian truth. They are to be treated as brethren, but as offenders in the sight of God and man, as criminals and malefactors, who have brought the penalty of guilt upon themselves, and sorrow and disgrace upon their friends. This fact is not to be lost sight of. The kindness of the surgeon will not lead him to tell his patient affected with a dangerous malady that he has no disease, and to treat him accordingly. The kindness of a parent will not lead him to tell his offending child that he has done no wrong. The surgeon *because* of his kindness will treat the case with all needful severity; so will the parent; and so must the moral and religious teacher. The criminal must never be permitted to excuse himself by talking of punishment as a misfortune rather than as the consequence of his guilt. He must feel that he, and not the law, is the culprit;—that it is right that he should suffer—that his imprisonment and the disgrace of it, are a righteous retribution upon him for his crimes and that he owes all that he suffers as a warning and a safeguard to the community whose rights he has violated. The sense of guilt and of suffering consequent upon it is needed in order that he may be placed in an attitude of true repentance before God. We may weep for him and with him; but it is a cruel philanthrophy that would soothe his feelings by turning his thoughts away from his sins.

We have been led into these remarks from a conviction that they are needed at the present time in every department of government, and especially in every branch of it entrusted with the treatment of criminals, from the judge upon the bench to the kind hearted Samaritan who is permitted as a religious counsellor to visit the prisoner in his cell. Especially through the community do we need a more healthy tone of public sentiment in respect to this whole subject, in order to sustain those in authority. Instead of condensing at distant intervals all our sense of justice into one terrible storm of indignation against a single supposed offender, we should cherish at all times that abhorrence of crime, which may visit with the certainty of fate and the impartiality of perfect justice, all who by their guilt expose themselves to the penalties of the law. There is a feeble sentimentality running through much of the literature, the philanthropy and the religion of our day. We are more grieved and offended by the aspect of suffering than of guilt, and almost deny the reality of God's righteous retributions, in which we no longer recognize the sublime truth of the anthem, where all the earth is called upon to be joyful before the Lord; "for he cometh to *judge the* earth; with righteousness will he judge the world, and the people with equity." The truest kindness is that which is indissolubly allied to justice.

DR. HITCHCOCK'S LETTER.

TO THE EDITORS OF THE CHRISTIAN REGISTER.

Will you allow me, as author of the Sermon on the Resurrection of the Body, reviewed in your paper of the 15th instant, to occupy a short space in your columns in explanation. I do not propose to go into a discussion of the positions wherein we differ, but simply to point out some things wherein it seems to me you have misapprehended my aim and meaning.

After having correctly stated my views of the nature of personal corporeal identity, as consisting not in an identity of particles, but of chemical composition and peculiarity of form and structure, you bring into comparison with it, my suggestion, that the spiritual body may consist of something like the luminiferous ether, which is "unaffected by mechanical or chemical action," and these suppositions you declare to be "wholly inconsistent with one another." Now I think you must have overlooked my object in attempting to show that the identity of the body consisted in chemical composition and peculiarity of form and structure. It was simply to meet the famous objection, triumphantly urged for so many centuries, against the resurrection of the body, that the same particles may belong to a multitude of men, and therefore the identical body laid in the grave, cannot be raised. I endeavored to show from the principles of chemistry and natural history, that "it is not necessary that the resurrection body should contain a single particle of the body laid in the grave," in order to their identity with each other, yet I by no means meant to be understood as maintaining that the spiritual body would have the same chemical composition as the present body; nay, by declaring that our present organization would not exist in another world, I did virtually deny such a supposition. I hardly meant to express an opinion as to the real nature of the resurrection body; though I did suggest that it might be composed of something analogous to the luminiferous ether, and since in my view the scriptures represent something as raised out of the grave, I suggested that the germ of the spiritual body may consist of this subtle fluid; and that it "may be attached to the sleeping dust, or accompany that dust wherever it may be scattered." Nay, I went so far as to imagine that that attached spiritual body might so represent our present bodies, as to outline and form, as easily to be identified by friends. And really, I cannot see where is the inconsistence between these suggestions and my views of corporeal identity, when the object of those views is kept in mind. I acknowledge, however, that from the brief manner in which my views are explained, the construction you put upon them is not unnatural at the first reading.

One word more as to my theory of personal corporal identity. If I understand your remarks, you deny that there is any such thing, and make identity wholly mental. But as a naturalist I maintain that the bodies of men can be identified in all the circumstances of their being, so as to be distinguished from other beings, and from one another; and if asked for the characteristics, I reply, identity of chemical composition and peculiarity of form and structure. If they cannot be thus identified and distinguished, I do not see what foundation there is for the science of natural history.

It is as a naturalist then that I have been led to these peculiar views. Is not the impression conveyed by your articles that they have resulted from my venturing upon subjects with which I am not acquainted? You inform the public that I am "not a psychologist, or a biblical scholar," and that my views of the Resurrection are based [as we think] on a wrong interpretation of the Scriptures, and then declare that "the wise man will find where his strength lies, and be very modest about passing judgment on subjects out of his province." You must not understand me as being offended by these remarks; but I must think they convey a wrong impression. The fact is, that in the parts of my discourse on the Resurrection, upon which you have commented, I have advanced no new interpretation; but have endeavored simply to defend the one so common in the Christian world, against certain subtle objections; and I have derived the answer from those branches of science wherein you profess "the highest respect" for my opinions. In a subsequent part of my discourse, not noticed by you, I have indeed endeavored to derive from Paul's language, the new and animating idea, that "the spiritual body will possess a specific and individual identity," so that saints in heaven will recognize those whom they have known on earth, as we do now the plants and animals of Spring. But this exegesis too, is based on the principles of natural history, and never would have been thought of without some practical acquaintance with those principles. True, I admit myself to be "a poor biblical critic," yet as a preacher of thirty year's standing, I should be sorry not to be able to say, that I have devoted much more time to the study of the Bible and of theology than to chemistry, geology, and natural history. If you, Messrs. Editors, can make an analogous statement respecting your study of chemistry and natural history, I will not attempt to turn the tables, as I might otherwise be tempted to do, and caution you "about passing judgment on subjects out of your province."

I do not hope that these explanations will bring us into entire harmony on this subject, so long as you maintain that the resurrection takes place with each man at the time of his death, while I adopt the common opinion of a general resurrection at the end of the world. Still I hope it will be seen that the difference between us is not so great as you had supposed, nor my inconsistency as obvious. I thank you for the kind things you have said of my imperfect performance. H.

Amherst, Dec. 17, 1849.

We publish with great pleasure the above letter from President Hitchcock. We certainly did not intend to give the impression that he was in the habit of "writing on subjects with which he was not acquainted." We wish that one in a hundred or one in a thousand of those who write on Theological subjects were as conversant with them as he is. But we have been accustomed to consider him one of the ablest men in New England; and when in the sermon under review we found him reasoning, as we thought, inconclusively from the Scriptures, and confirming his decisions by what seemed to us like a hard condemnation of those who from the same passages arrived at a different conclusion of an obscure subject, we felt that as a Biblical scholar he did not come up to the high mark which our acquaintance with him in other departments of inquiry had led us to assign to him. When we spoke of him as "not a psychologist or a biblical scholar," we meant to say this of him, not as compared with ordinary writers on these subjects, but as compared with himself when writing on other subjects. We see, however, that our remarks admit the construction which he puts upon them, and therefore regret that we did not accompany them by such qualifications as should leave no doubt respecting our meaning.

We do not deny the possibility, nor even the probability of corporeal identity reaching through all the changes of our being. We think the subject one of great obscurity and of little comparative importance, if only we are allowed to retain our individual consciousness or personal identity. Corporeal identity certainly does not consist in identity of particles. Is not this assertion, which philosophy proves beyond all question, sufficient, in connection with other considerations which Dr. Hitchcock urges with great force, to overthrow and annihilate the objection which has usually been brought against the resurrection of the body? Does not the definition, which we cannot accept, rather embarrass the argument which it is intended to sustain?

In nearly every particular except this definition of corporeal identity, which is brought in merely as a hypothesis to meet a special objection, we agree with all that we have quoted on our first page from the second part of the sermon, and gratefully receive it in confirmation of views which we have long entertertained. We have never fallen in with a "physical theory of another life" which more nearly coinsides with our own. The reasoning drawn from science applies with especial force to our views of the resurrection as immediately consequent upon death, though Dr. Hitchcock, as we think, has removed every objection which would make the future resurrection of the body a philosophical impossibility.

We thank him for his letter. Its whole tone and spirit are such as we love to recognise. We thought that we had taken special pains not to meet him on his own scientific grounds; if we have unwittingly ventured there and been discussing matters physiologically when we thought that we were only treating of their logical relations, we surrender at discretion and throw ourselves on his mercy; for we cannot, any one of us, plead in our defence that for thirty years "we have given our attention more to scientific subjects than to any other.

[For the Register.]

THE RESURRECTION OF THE BODY.

God careth for the smallest seed,
That's sown upon the ground;
It springeth up a noble tree,
And spreads its branches round.

He careth for the lowly worm,
That spins its shroud to die;
He gives it many-colored wings,
And bids it soar on high.

Through all the realms of God below,
Through all his realms above;
A differing glory still proclaims
The same great Father's love.

So is the rising from the dead;—
'Tis not what thou hast sown;
But in the body God shall give,
Will each to each be known.

His various power that cares for all,
E'en for the smallest seed;
And gives to each its different form,
According to its need;

Will for thy body, Man! provide,
That now thou see'st decay;
And crown it with a glory too,
That shall not fade away. J. V.

The Rev. Enoch Mudge. This aged brother, whose sickness we mentioned last week, has improved much, and will, it is hoped, recover from the effects of his late attack. He remains patiently awaiting the will of God, and rejoicing in the unclouded hope of heaven.

We extract the above from the Zion's Herald. It calls up a host of pleasant memories connected with this "aged brother." It was our privilege some years ago to be with him often during a dangerous, and, as we supposed at first, a fatal disease; and a more serene and beautiful composure of spirit we have never witnessed. He began to preach in the Methodist connection at the age of eighteen, travelling through unfrequented places with no other weapons than his Bible and Hymn book, which he quaintly called "his sword and pistol," and from that time down to a ripe old age he has been a faithful servant of his master, earnest to labor, yet willing to wait when the strength for labor was taken from him. The blessings of that God whom he has served for so many years must shine around him now as an earnest of the more perfect peace which awaits him on the other side of the valley. The close of such a life, standing before us, a witness of past fidelity and of future blessedness, is one of the most affecting, instructive and encouraging pictures that we are permitted ever to behold.

THE LOUISVILLE EXAMINER

We very much regret to see that the publication of the Louisville Examiner, at least in the newspaper form, is to be suspended, and still more we regret that the reason should be a want of sufficient support. The Examiner, from the fact of its being issued in a slave state, has occupied a most important position. It has been distinguished for a fidelity which has withheld no truth and for a candid and Christian temper, which has commended the truth to those most unwilling to receive it. No Northern Abolitionist could charge it with being deficient in fearless independence, and no pro-slavery man of the South can say that it has not discussed the great question of our time and land in a spirit of moderation and justice. It is a loss to the country to have such a paper discontinued.

We confess that we have been disappointed in the result of the anti-slavery movement in Kentucky. We had hoped that a decided step would have been taken towards removing the plague spot of slavery from that state. It seems however that the oligarchy of slave-holders is as yet sufficiently strong to preserve untouched, an institution which is the curse of every human being in Kentucky. We sympathize with the sad fate of Hungary. In one of the states of this free country, an earnest struggle for freedom and human rights has been going on for some years past—a struggle for human rights and nothing else. At length the party of freedom has been crushed by the party of slavery: and yet while we have indignation and tears for Hungary, this mournful catastrophe in Kentucky has passed by almost unheeded by the country at large. We trust however, though for the time the cause has failed, that the anti-slavery spirit is yet alive, and will be vigorous enough to remove the only thing which prevents Kentucky from being one of the foremost states of the Union in intelligence, wealth, population, and in all the elements of a free and prosperous commonwealth. Because we are sure that it will promote this end, we trust that the publishers of the Examiner will be enabled to accomplish their purpose of issuing a monthly Magazine, to take the place of their weekly sheet.

If there is one grand strain that might be supposed to have floated down through the ages, from the celestial anthem sung over Bethlehem, we are almost ready to believe it was caught, interpreted and reported, in that glorious hymn printed in all our hymn-books, (any hymn-book would be fatally defective without it) beginning,

"Calm on the listening ear of night."

Hardly any circumstance has befallen us in the few months of our editorial duty, more agreeable, or for which we offer more eager thanks, than the reception of the following verses from the same writer.

CHRISTMAS CAROLS.

It came upon the midnight clear,
That glorious song of old,
From angels bending near the earth
To touch their harps of gold:—
"Peace on the earth—good will to men
From heaven's all-gracious king"—
The world in solemn stillness lay
To hear the angels sing.

Still through the cloven skies they come
With peaceful wings unfurled,
And still their heavenly music floats
O'er all the weary world;
Above its sad and lowly plains
They bend on heavenly wing,
And ever o'er its Babel sounds,
The blessed angels sing.

Yet with the woes of sin and strife
The world hath suffered long,
Beneath the angel-strain have rolled
Two thousand years of wrong;
And man, at war with man, hears not
The love-song which they bring—
O hush the noise, ye men of strife,
And hear the angels sing!

And ye, beneath life's crushing load
Whose forms are bending low,
Who toil along the climbing way
With painful steps and slow;
Look now! for glad and golden hours
Come swiftly on the wing—
O rest beside the weary road,
And hear the angels sing!

For lo, the days are hastening on,
By prophet bards foretold,
When with the ever-circling years,
Comes round the age of gold;
When peace shall over all the earth
Its ancient splendors fling,
And the whole world send back the song
Which now the angels sing. E. H. S.

For the Register.

CHRISTMAS.

The advent of the Saviour was celebrated in an appropriate manner, on the evening of the 24th inst., in the chapel of the Divinity School at Cambridge. The exercises were conducted by members of the senior class. The preacher, Mr. Amory Battels, in a discourse founded on John iii. 17, spoke of the benevolent mission of Christ, of the methods of its accomplishments, of the benefits which had resulted from it, and of the still greater benefits which, in fulfilment of its perfect design, were yet to result from it. The chaste decoration of the chapel, with the sacred emblems of the Christian's faith and hope, the voice of prayer and the song of praise, the hymn, rich in thought and beautiful in diction—the associations of the hour, so kindly met by all the services, made it an occasion truly interesting and impressive. It is to be hoped that no return of this anniversary will come, without finding in the same consecrated chapel a devout and grateful recognition of the blessed beginning of the regeneration of the world. How does it become those who are preparing themselves to speak the truth as it is in Jesus,—to live as it were in the early life of Jesus, to grow with his growth, and to seek the baptism of that Holy Spirit with which he was baptized. Truly he who would enter upon the work that is yet to consummate the glory of Christ's kingdom, must earnestly, reverently, hopefully seek and cherish, every association—every prayer that will bring his thoughts and affections into consecrated communion with his holy work.

The associations which gather around the close of the year, speaking,—in the life of the Pilgrim—of liberty and love—in the anthems of Bethlehem, "of peace on earth and good will to men,"—in the revolution of the sun, of silently passing time and decaying strength, of the dying and the dead, are voices which it becomes every one, whatever may be his condition or prospects in life, whether teacher or pupil, preacher or hearer, thoughtfully and gratefully to heed, that so his mission on earth, may, through the mercy of God, be consummated in the blessedness of heaven. H.

Cambridge, 25th Dec.

The following lines are as appropriate to New Year, as to Christmas.

THE POOR BOY'S PRAYER TO ST. NICHOLAS.

"I saw in my dream," and a poor boy prayed,
And these were the words of the prayer which he said;
"St. Nicholas! once I used to be glad
When Christmas came round; but now I am sad!
For, since we 've been poor, you never come near us.—
We are so far *down town* I suppose you can't hear us.
You are busy *up town* with all your gay things—
Books, dolls, candy, cakes, fruit, penknives and rings.
I do n't ask for these—but for something to eat,
Some clothing and fireing, and shoes for my feet.
Oh! was it the way which the saints did of yore,
To give to the rich, and not visit the poor?
Come, come to us now, and prove you're no stranger
To Him who, to bless us, was born in a manger.
But, if you should come, mind! a bare-legged boy
No *stockings* can *hang* for your sweet gifts of joy:
So bring me, good Saint, if you know how to spin them,
A pair of warm socks, and some bits of bread in them."
So ended his prayer;—and strange it did seem—
Just then "I awoke, and behold 't was a dream."

St. Stephen's House, Dec. 21, 1849. John Buntan.

A Christmas Sunday School Celebration in Quincy went off with fine effect. A large number of children, two hundred or more, came together in the Town Hall, where was the largest Christmas Tree we have ever seen, brilliantly illuminated, and bearing fruit as if it were the tree of knowledge. The meeting was opened with prayer by the Pastor, Rev. Mr. Lunt, who made a few appropriate and excellent remarks, followed by other addresses, the singing of a beautiful song written by the Pastor, the distribution of gifts &c. &c. The Sunday School is particularly favored in having for a superintendent, Mr. Gideon F. Thayer, whose long experience and eminent ability as a teacher especially fit him for such an office. It was one of the pleasantest occasions of the kind that we have ever witnessed.

Christmas Eve in Boston was celebrated by the Sunday School of Pitts st. chapel in an exceedingly pleasant manner. Notwithstanding the inclemency of the evening, the chapel was well filled with a crowd of happy faces, who assembled there to celebrate the anniversary of this Sabbath School as well as of the birth of Christ. The chapel was not decorated, and there was no attempt at display. Addresses were made by the Rev. F. T. Gray, Mr. Merrill and others.—It was more of a family gathering than a public celebration, and one which the children seemed to enjoy highly.

Criticism. We have received from Charlemont a further communication with this title, but think the former article stated the case with so much clearness that nothing more on the subject is needed. We referred to Swedenborg not by way of reproach but simply to state a fact.

[For the Register.]

THE SABBATH QUESTION.

"Remember the Sabbath day, to keep it holy. Six days shalt thou labor, and do all thy work; but the seventh day is the Sabbath of the Lord thy God. In it thou shalt not do any work; thou, nor thy son, nor thy daughter, thy man servant, nor thy maid servant, nor thy beast, nor the sojourner, that is within thy gates."

If there is a God, it is unquestionable that He ought to be worshipped; if to be worshipped at all, it must be allowed to be at least highly becoming, that his worshippers should assemble themselves together for the sacred exercise. There must be some regularly appointed time for the discharging that duty; hence the reasonableness and necessity of such a commandment as that which requires us to remember the Sabbath Day to keep it holy. Thus far, then, this commandment is not a matter of mere arbitrary appointment, but is one of the laws of moral and Scriptural duty, regulating the conduct of man in regard to his Creator or his fellow creatures, and of eternal and universal obligation. But with this important point of moral and spiritual duty, is combined, it must be admitted, in this commandment, other matter of mere positive enactment, and forming as to its literal sense a ceremonial law only of the Jewish church, and only to be observed in the strictness with which it is expressed by the subject of that dispensation.

It is unquestionable that the Jewish Sabbath strictly so called, was with all the other merely representative and ceremonial appointments of the Jewish church, abrogated altogether by the Christian dispensation; yet it is not to be denied that many Christians have maintained the contrary opinion and have insisted upon the observation of the Sabbath in the manner it was attended to by the Jews, with all the strictness of the Pharisees. This was the case with the Puritans of former times, and with many religionists even at the present day.

The great body of the professors of the Christian religion known, from the time of the Apostles to the present day, evinced their conviction that the Jewish Sabbath (properly so called) was abolished by Christianity, by not observing at all the Sabbath Day of the Jews, but keeping sacred the Lord's Day, so called from its being the day of the week on which the Lord rose from the dead, in its place; still many have contended that the change of the day is the only change permitted, and that in other respects the Christian Sabbath is to be observed exactly as that of the Jews was by them. If this be the true view of the subject, there is then scarcely a professing Christian in existence who is not, on this account alone, under the sentence of Divine condemnation. The command, in its literal expression, insists absolutely, that no work whatever shall be done on the Sabbath Day, either by the master or the mistress of the family, the children, their servants, their cattle, or any visiters that may be in the house; and by the term "work" is not here meant merely the labors of their usual business or calling, but even the most ordinary, and as our habits render them, the most indispensable domestic concerns. Even the kindling of a fire was reckoned work, and therefore not allowed to be done under pain of death; as we read on the repetition of the commandment in Exodus xxxv. "six days shall work be done; but on the seventh day there shall be to you a holy day, a Sabbath of rest to the Lord; whosoever doeth work therein shall be put to death. Ye shall kindle no fire throughout your habitations upon the Sabbath Day." And in Numbers, xv. we have an account of a man who went out to gather sticks on the Sabbath Day, and because it was doubted whether this came within the description of such a breach of the commandment as was to be punished with death, solemn inquiry was made; the result of which was, that he was commanded to be stoned. If then the Jewish mode of observing the Sabbath was still in force, these penalties must still have the sanctions of Divine Laws; and, though the law of the land might not enact the punishment of death for making a fire on the Sabbath Day, or for collecting material for that purpose, the spiritual condemnation which such punishment implies would assuredly attend it. It were in vain to think to evade or compromise the matter by abstaining from *some sorts* of work on the Sabbath Day: the commandment, in its strict literal sense, excludes *all*; and if *any* work whatsoever were done, the condemnation, upon the supposition that the Jewish Sabbath has not been abrogated, must ensue.

What has induced many to suppose that the Jewish mode of observing the Sabbath is still in force, is the circumstance, that the precept upon the subject is one of the ten Commandments, which are universally allowed to prescribe in general the duties of the law; whence it has been inferred, that mere ceremonial injunctions, appearing among the moral precepts, must partake of the same character, and be equally exempt, in every title, from abrogation. But the true reasons why this commandment is placed among those of the moral law, are, because, as we have already seen in part, it does contain, in its literal sense, matter of a moral character and therefore of perpetual obligation; and because, in its spiritual sense, the whole is of such supreme importance, that it was indispensable to be placed in the very centre of the sacred code delivered by the Lord from Mount Sinai. That, however, this precept, so far as it directs the observation of the Jewish Sabbath, was abrogated by the coming of the Lord, or was understood to be so by the apostles, is plain from the change by them of the day of its observance from the last day of the week to the first, or rather, from their substitution of the Lord's day in its place. If the Jewish Sabbath were not truly abrogated, to change the day of keeping it would have been a more terrible breach of it than any other that could be perpetrated. But beside this fact, we have the express declaration of the apostle Paul. After speaking of the Lord (Col. 2.) as "blotting out the hand writing of ordinances that was against us, and was contrary to us, and taking it out of the way, nailing it to his cross;"—where by the hand writing of ordinances he plainly means the ceremonial law in general;—he immediately adds (v.16) "let no man therefore judge you in meat or in drink, or in respect of a Holy day, or of the new moon, or of the Sabbath Day;"—meaning, that the disciples were not to regard the censure of the Jews for their non-observance of these ceremonies or solemnities: On which the pious Doddridge very reasonably observes, after Mr. Baxter, in allusion to the Puritanical enforcers of the observance of the Sabbath, that "we may well wonder at those good men that can find the prohibition of a form of prayer, or a written sermon, in the second commandment, and yet cannot find the abrogation of the Jewish law relating to the Sabbath in these plain words of the Apostle."

It being then obvious that the Jewish Sabbath is abrogated by the dispensation of Christianity, it is equally certain that a Christian Sabbath is appointed in its place. There is plain evidence, that it was the practice of Christians in the time of the Apostles to assemble together for worship and instruction on this day. Thus the disciples were assembled together on the first day of the week after the Lord's crucifixion, when they obtained the first general evidence of his resurrection, by his coming and standing in the midst, and saying, "Peace be unto you." And on that day week "again his disciples were together, and Thomas with them" when again came Jesus, the doors being shut, and stood in the midst, and said, "Peace be with you."—Their being again assembled on the first day of the week, seems to show that they had a perception of the propriety of their solemnising by such assemblies the day of the week on which the Lord rose again. And his again showing himself among them appears to indicate his approval of such solemnisation of the Lord's Day. Whether, however, it was from this or any other cause, certain it is that the Christians, from that time, made it their practice to come together, for devotional purposes, on the first day of the week, or Lord's Day. For between twenty and thirty years after the Lord's resurrection, the day appears to have acquired no other title than the ordinary one of the first day of the week. But that it soon afterwards acquired the appropriate title of the Lord's Day is evinced by the Revelation of John, which was sometime afterwards; and which almost begins with the declaration of the inspired writer, that he "was in the Spirit on the Lord's Day." Nothing can be more appropriate than this title for the name of the Christian Sabbath.

The proper manner for Christians to keep the Christian Sabbath, is to be learned from the example and the teaching of the Lord of the Sabbath day. By him it was made a day of worship and of instruction in Divine things, and of doing good. "It is lawful to do good on the Sabbath day." It is lawful to perform such labor as is *necessary* for the promotion of health; to take care of and to heal the sick, to take all proper care of domestic animals, to assemble by riding or by walking for worship and instruction. The strictly literal and ceremonial observance of the Sabbath required under the Jewish disposition and insisted upon by the Pharisees is disproved by the Lord of the Christian Sabbath throughout the New Testament. He said to the man who was healed "take up thy bed and walk," to the Pharisees that it was lawful for the disciples on the Sabbath day to gather the ears of corn and to eat.

The Pharisees watched him that they might find accusation against him. They even sought to slay him, because they said he did not keep the Sabbath Day. But Jesus answered, my Father worketh hitherto and I work. To the ruler of the synagogue who said "there are six days in which man ought to work, &c.," he answered, "thou hypocrite, doth not each one of you loose his ox and his ass and lead him away to the watering on the Sabbath Day?" Yet in all times of the Christian Church there have not been wanting those who have *theoretically* insisted on the Pharisaical manner of keeping the Sabbath day.

But the law of the Christian Sabbath is to worship, to seek instruction in divine things, and to do good—overcome evil with good. To this end what is necessary is lawful. N.

Our friend below has excellent ideas on many subjects, and, if his notions could once be realized, the world would instantly be raised from its probationary character. One such sermon as he requires, delivered with such effect, would supersede the necessity of another sermon ever being delivered to the same congregation. Still, it may be well for us to aim at such effects, however far we may fall short of them.

[For the Register.]

SATURDAY NIGHT RECOLLECTIONS.

Good Sermons. A friend accosted me on Monday, in an outburst of satisfaction, on account of a sermon which he had heard the day before; and of which he declared the usual degrees of comparison would utterly fail to convey a just idea. After he had become sobered down, and could proceed coolly to unfold its *sublime* peculiarities, he seemed to think he might have exaggerated a little in his first representations of the sermon; but of one thing he felt sure, viz. that if it was not the greatest sermon that had ever been preached, it was a good one, positively a good one.

It immediately suggested to my mind the question whether my friend entertained any very accurate notion of the qualities of a *good* sermon? During the pause in which this question started up, he seemed to be anticipating my doubts; for he immediately proceeded to set forth its claim to the title of belonging to the category of good sermons, viz. it was ingeniously arranged, the arguments were sound, the style true and effective, with a good seasoning of lofty irony and sweet pathos. Well, thought I, he must have been above the average of good hearers, to have remembered so much. But feeling, after all, that the sermon might have failed to reach the right spot in my friend's heart, I was induced to ask him the subject. He said it was upon the evil of sin. "Did the preacher exhibit the heinousness of sin in such a manner, as to induce you to renounce every form of it, from that moment, and forever! Did he exhibit the ingratitude of a soul, living away from God, in such a manner, as to induce you to fly to him for pardon and forgiveness! Did he portray the necessity of repentance and faith in Christ in such a manner, as to take you to his cross, there to behold the triumphs of his undying love, and there to make you enjoy the regenerating influences of his divine spirit! If he did less than this; *if he* left you without wringing your heart; or in other words, if the sermon gratified your itching ears only, and so quickened your mental curiosity, without subduing your will to the will of God, without purifying and sanctifying your heart:—without determining your character wholly in behalf of goodness, of purity, of home piety and out-door integrity:—then it was a poor sermon that you heard, in so far as you were personally concerned. The braying of a fool might fully compare with it, so far as you were concerned."

It is perfectly bewildering, to hear so many people talk about the good sermons they have heard, the good prayers they have listened to. It is sickening to hear some people, praising their minister for his wonderful talents. The other day a lady being asked, how Mr. ——— succeeded, replied "O we adore him, we are vastly proud of him, we would not exchange him for the strongest man you have got." Show me a people converted to Christ, let me hear their cry, "what shall we do!" Let me witness their meekness, their prayerfulness, their reverence for God, their desire to live for christianity, and to die daily unto the world, that their real genuine life may be hid in Christ in God: show me a people made whole through the washing of regeneration, through the exhortation and preaching of a true prophet of God, and you will exhibit to me the only good specimen of sermonizing, since the day of Peter's first sermon, when three thousand souls were brought into the Redeemer's Kingdom. Talk not to me of good sermons, which do

nothing more than make us forgetful of a passing hour,—which please the fancy, quicken the imagination and gratify the taste, but which leave no deep impression of the infinite worth and destiny of the soul.

STREET COURTESY. An apparent trifling collision, which happened the other day, in one of the large thoroughfares of this city, but which threatened, at one time, quite unpleasant consequences,—induces me to suggest to pedestrians generally; but especially to young persons, who upon leaving the public schools, throng the sidewalks; and also to our country friends, who visit the city for a day's shopping,and who forget that they have exchanged the open highways of the country, "with only here and there a traveller," for the narrow streets and alleys of a crowded city,—that they reform their modes and habits of street walking altogether.

Our Washington street has been greatly improved, and somewhat beautified. The street is much wider than formerly, and the stores upon it, are quite spacious and imposing. But the sidewalks are still very narrow, and owing to the thoughtless manner in which they are traversed, almost every body is inconvenienced. First our friend, his wife and four children, all in a row, are found wending their way from the Rail Road stations, to the noted cheap shops on this splendid cow path,—for its irregularity indicates nothing else so well; and then and there, with hand joined to hand, quietly blocking up the walk, and turning the current in either direction, into the street. We say to all our friends, be thoughtful, have your wits about you, be considerate in respect to this matter. To the boys, who admire hustling their elders, and making noises upon the high way; and who hope to get notoriety, even at a great outlay of impudence.—I earnestly intreat such to consider well the value of good manners,—and how self-respect must ever be in proportion to the respect that is manifested towards others. In London it is customary to "keep to the right." There are there, very many crossings, at convenient distances, as with us. Why cannot street travel in Boston be conducted after the same gentlemanly and lady-like manner? Why not have a law of the road for men women and children, as well as for beasts?

One reason, perhaps, why there are so many troublesome juxtapositions in our streets, is owing to the street intersections:—like those at the corners of Washington, Winter and Summer streets. Passengers gather at these corners, some with the intention of crossing, others with the intention of taking an omnibus; and owing to the violent manner in which carriages are suffered to be driven, they wait their time, and then dash across, as careless of consequences, as the wicked drivers referred to.

STOP, YOUNG MAN. I was struck not long since with a paragraph in one of our prominent secular papers, having this caption "stop, young man." The writer's aim could not be mistaken. It was to show to young men, the certainty of physical and moral ruin, in case they indulge in habits of smoking cigars, and drinking wine. That surprised me still more, than the paragraph, was an appeal, contained in the same or contiguous column, in behalf of certain cigars, of the most delicious aroma; and also of a certain brand of champagne wine, "fit for the gods." As I noted this singular discrepancy, it came into my mind, the copy which the school-master used to set for me in large hand, when I was a boy, "Many men, many minds," O, thought I, when will *all* men learn to have the mind of Christ, the heart of Christ, and so become qualified to do his will? When will *all* men be ashamed at every attempt to reconcile God and mammon! When will they cease crying peace, peace, and then in the next breath, "let slip the dogs of war."

NEW PUBLICATIONS.

"THE KING OF THE HURONS." New York: G. P. Putnam.

It is doubtful whether this fiction will have occasion for the substantial and permanent binding with which Mr. Putnam's enterprise has invested it. We cannot perceive that it has any value. If this seems to anybody a judgment not sufficiently flattering, we will cheerfully qualify it with the additional statement that we have not read any considerable part of it, and, after a slight attempt or two, have no intention of doing so.

THE WHALE AND HIS CAPTORS: or, The Whaleman's Adventures, and the Whale's Biography, as gathered from the Homeward Cruise of the "Commodore Preble," with engravings, by Rev. Henry T. Cheever, published at New York, by Harper & Brothers.

A book that lays open the whole business, method, peril, excitement of whaling,—seasoned with enough of engaging anecdote to suit it to the boyish appetite, and yet as conversant with the topics of religious reflection as with Blubber and harpoons.

PHYSICAL GEOGRAPHY: by Mary Somerville.

Is a work of established reputation on the other side of the water, of which a second American Edition, from the new and revised London edition, has just been published in this country by Lea & Blanchard, Philadelphia.

MAHOMET AND HIS SUCCESSORS: by Washington Irving, Vol. I. New York, George P. Putnam, 1850.

This volume contains the history of Mahomet, and is to be followed by another, which will treat of his Successors. The work is distinguished for the graceful, flowing, transparent style which characterizes every thing which Washington Irving has written. On the whole, it is the most satisfactory life of Mahomet with which we are acquainted. For mere historical composition, nothing could well surpass the chapter of Gibbon on the Arabian prophet. But, as in the case with the whole of his great work, it is damaged by the paltry, egotistical sneer, which, like a false note in music, runs through the narration. Like Gibbon, Irving regards Mahomet at first as having been an honest enthusiast; and unlike Gibbon, supposes that a certain mental hallucination continued more or less to bewilder him to the end of his career, and that he died in the delusive belief of his mission as a prophet.

The work, published in the best style by Putnam, is for sale by Crosby & Nichols, Washington street.

TYTLER'S UNIVERSAL HISTORY: No. 9. Crosby & Nichols, Boston.

This Edition of Tytler is printed on good paper and with a large readable type. It will be completed in two more numbers. In England, it is said to have passed through more than a hundred editions; and the extent to which it has been used in the Universities of that country and this, is a sufficient warrant, were any needed, of its merit.

SHAKSPEARE.

Phillips & Sampson have just issued No. 5 of their very cheap and beautiful edition of Shakspeare. This number contains "Measure for Measure." Price, 25 cts.

THE MONTHLY RELIGIOUS MAGAZINE: edited by Rev. F. D. Huntington.

By a reference to our advertising columns, it will be seen that the new volume of this established and useful periodical opens with a most attractive number. A glance at the pages will show that they are rich indeed, in everything that renders such a journal interesting, efficient and popular. Speaking of real value, if not according to the rates of trade, we might truly say that this single No. is worth the whole price of a year's subscription. Subscribers who get such a sermon as that of Dr. Putnam on "The Game of Life," an original article by Mrs. L. J. Hall,—"The House,"—every way worthy of Christopher North,—an allegory by Rev. W. R. Alger, an essay so striking and weighty as that of Rev. Thomas Hill, verses like those entitled "Prayers of the World's Labor and its Rest," and "Longings,"—cannot doubt that they receive an equivalent for their money, even if they should not get one of the eleven other numbers to come during the year.

CROWELL'S CHURCH MEMBERS' HAND BOOK: A manual of faith and practice adapted to the belief and usages of the Baptist Churches in New England.

This is a truly excellent book in tone and spirit. It dwells chiefly on the great essentials of personal and social duty, and, as to the matter of ecclesiastical discipline, lays down rules and prescribes a temper, which would preclude, in almost all cases, the bringing of private offences before the body of believers. We should differ from the author, only in maintaining that matters of this kind are never fit subjects for ecclesiastical action. To those who think otherwise, we would earnestly recommend the book before us for the earnest and kind spirit, in which he urges the utmost caution and deliberation in the preliminary steps to be taken with an offending brother.

ANTHON'S ANCIENT AND MEDIEVAL GEOGRAPHY.

This is the best and most valuable book of Anthon's that we have yet seen. It is comprehensive, thorough, and free from irrelevant matter. How he makes books so rapidly is a mystery, which the uninitiated can solve only by supposing that he employs and directs the labors of several journeymen. This huge octavo alone looks like the work of a life-time, especially with the three finely printed pages of books used in its preparation.

PHILOSOPHIC THEOLOGY: by James W. Miles.

This is little else than a well written abridgement, or rather condensation of Morell's Philosophy of Religion. It resembles Morell's book in the manifest tokens of a devout, truth-loving and Catholic spirit, and has the advantage of it as regards directness and explicitness of statement.

THE FATHER, THE ONLY PROPER OBJECT OF CHRISTIAN WORSHIP: a sermon, at the Consecration of the Polsnen Chapel, Bridgeport, Ct., Oct. 4, 1849. By Frederick A. Farley.

Like every thing from Mr. Farley, this sermon is clear, forcible, and to the point. It is a thorough discussion of the subject, and we commend it to all who are interested in these questions. It was an appropriate discourse for a most interesting occasion, and we are glad to see it in print.

FLORA'S INTERPRETER AND FORTUNA FLORA. By Mrs. S. J. Hale. Revised and enlarged with new additions. Boston, B. B. Mussey & Co., 1850.

Flora's Interpreter was first published sixteen years ago. Its popularity has given birth to many imitations, but none of them have been equal to the original work. This edition is not only much enlarged, but new illustrations are added, and among the splendid gift-books of the season, there are few that deserve the favor they enjoy, more than this volume.

REV. DR. PEABODY'S LITERARY REMAINS.

In style and spirit no American writer excels Dr. Peabody. For purity and delicacy of sentiment, and a certain sly, irresistible humor meeting us often where we least expect it, for variety of illustration and literary allusion, his lighter articles are admirable. We speak this from our previous knowledge of what he has written; and hope next week to give a more particular notice of the volume just published.

ROSE MARIAN AND THE FLOWER FAIRIES: adapted from the German Legend, by L. Maria Child.

Those who know any thing of Mrs. Child's fascinating gift of story-telling, will take this little book on trust, as we do, for we have not had time to read it.

BIBLE CARTOONS: From Designs by John Franklin. New York: C. S. Francis & Co. Boston: J. H. Francis.

The engravings may be good; but they are not to our taste.

MRS. GEORGE LEE has just given to the public one of her pleasant, entertaining and instructive little volumes for the young,which we can heartily recommend, though at this moment we have not the volume by us to give the title in full.

NEWS FROM THE CHURCHES.

IN NEW YORK our friends are laboring with great success. The religious paper there, is one which in ability and zeal, in generosity and largeness of scope, would do honor to any denomination. It enters boldly into the spirit of the age, plunging into the stream as if from very wantonness; and if in the bustle and turmoil of the great city, there is sometimes wanting the air of deliberation which sits long to a religious view of passing events, it has an enthusiasm, an energy and fearlessness, which it does us good to meet, and a Christian elevation of purpose which is always refreshing. Mr. Osgood, we understand, has commenced his labors at the church of the Mesiah,under the mostencouraging circumstances. We have sympathised deeply with the pastor of the church of the Divine Unity in his severe domestic affliction. Nothing so refines our whole natures and brings them into harmony with the spirit of Christ, as these visitations of God. We hope that our brother will pardon this public expression of our feeling; and be sustained, as he has always been, by a divine hand for the great and important work which he is doing.

DESTITUTE SOCIETIES. A few of our Societies are without pastors, yet some are without preaching. If the members do their part faithfully, if they keep up their Sunday Schools, and feel that the responsibility now rests on them, this time of apparent destitution, may prove to be an interval of the highest value to them—their religious culture. Do not let the services of the sanctuary fall through because you have no settled minister. At all events do not give up your Sunday schools,your teachers' meetings or your social religious gatherings. They are the more needful now that you have not your regular Sunday services.

OUR CAUSE in Providence has never seemed more prosperous than at the present time. Our brethren, who go to supply the Westminster church, are struck by the encouraging aspect of things there. The members of the Society are laboring heartily and cheerfully, that they may sustain no loss before their pastor elect shall come to strengthen them. The Free Chapel under Mr. Stone's charge has never been so well attended as now, and the old established congregation of Dr. Hall, has the spirit and enterprise of a new Society.

KENNEBUNK, ME. Mr. Joshua Swan, late of the Cambridge Divinity School, has received a unanimous invitation to be settled in the Unitarian Society in Kennebunk.

REV. MR. PEABODY of Portsmouth, has received a call from the Chauncy Place Church, to become their pastor in the place of the Rev. Dr. Frothingham, whose resignation is mentioned above.

UNITARIAN SOCIEY IN MANCHESTER, N. H. The Congregation in Manchester, N. H., has greatly increased during the last year. The church has been enlarged, and on Christmas Eve, the 24th, the ladies had a sale of useful and fancy articles, to aid in furnishing the church. They deserve much credit for the zeal and spirit which they have shown.

WINDSOR, VT. The Ladies connected with the Unitarian Society in Windsor, Vt., propose having a Tea Party, and sale of useful and fancy articles, on Monday evening, Dec. 31st, at the Court House. They will gladly receive any donations, and cheerfully welcome any friends who can be present.

CANTON. Mr. Robert P. Rogers, late of the Divinity School, Cambridge, will be ordained over the Unitarian Society in Canton, on the 9th of January.

CHURCH IN CHAUNCY PLACE. Rev. Dr. Frothingham, on account of continued ill health, has sent in his resignation, to take effect on the 15th of March, the 35th Anniversary of his ordination.

WESTBORO'. The new meeting house, just erected by the Unitarian Society in Westboro', will be dedicated on Thursday, Jan. 3d. The services to commence at 10 o'clock. Sermon by Rev. Dr. Gannett.

There will be a meeting for conference at 2 o'clock, and at 6 o'clock, P. M., of the same day, in the church.

GENERAL INTELLIGENCE.

AMERICAN UNITARIAN ASSOCIATION. An adjourned meeting in behalf of the objects of the American Unitarian Association, was held at the chapel of the church of the Saviour, in Bedford street, last Sunday evening. The discussion was somewhat of a desultory but highly interesting character. We do not propose to present our readers with a detailed report of the proceedings of the evening, but simply to give them a brief sketch of its doings.

The meeting was called to order by Deacon Greele, the chairman, and a prayer was offered by the Rev. Charles Brooks. In reply to the chairman, who called upon some one to state more fully than he could, the objects of the meeting, the Hon. Stephen Fairbanks proposed that some member or members of all the congregations, who were there represented, should come forward and pledge themselves to raise a certain amount of money, in their own Society, and after their own fashion, for the use of the American Unitarian Association. Before taking any definite action, however, he hoped that the matter would be fully and freely discussed.

H. H. Fuller Esq inquired if the Societies which were not represented at that meeting, would not also be called upon for their share of the subscription, and if the same invitation would not be extended to the whole Unitarian body throughout the country. Mr. Fairbanks replied that such a course of action was contemplated by those, who had called the meeting.

Mr. G. W. Warren thought there was a great degree of spiritual indifference in our denomination. He thought we ought to raise, and that we could raise a permanent fund of $100,000 to be applied to the objects of the Association. He was willing, himself, to give $200 annually, for that purpose, and presumed a hundred individuals could be found, who would do as much, if the matter was properly presented to them.

Mr. Reed considered some preliminary measures as necessary to any decided course of action. The community should be roused, by preaching and other means, to a deep sense of the importance of the spread of Christianity, and a wider diffusion of its blessings.

Mr. Sullivan alluded to the wide field for missionary effort, which extends throughout the West, and spoke of the urgent necessity, which rests upon us of occupying that field.

The Rev. Mr. Lothrop addressed the audience at some length. Our space does not permit us to do anything like justice to his remarks. Those who heard him, will not soon forget the earnest frankness of his speech. He believed that much had been done and much might be done by the power of preaching to impress the feelings and awaken the sympathies of our denomination in behalf of the objects of the association. Yet he found that as much would not be accomplished as many hoped.

For a period of fourteen years he had been connected with the American Unitarian Asspciation as one of its officers, and in his opinion the society had failed to obtain the real and hearty confidence of the Unitarian denomination. The difficulty was that its objects were too numerous. Those, who subscribed to its charities did not know for what purpose their money was applied. A circular had lately been sent forth by the society, which had received no answer to the appeal it carried. He suggested as a more efficient and practical plan of operation, that separate organizations, each having a definite end in view, should be formed out of the association. Thus there might be a society for the diffusion of tracts and books, by means of colporteurs, which would attend exclusively to this department. Another might be formed for the purpose of sending missionaries to the West and elsewhere, wherever there was an opening for the word. A third might assume the exclusive duty of educating Preachers and preparing indigent and worthy students for their high vocation. By this arrangement, he did not wish to destroy the American Unitarian Association; he would retain that organization, and have for *its* special object the social intercourse and communion of the whole body of Unitarians. In this way, he thought the different sympathies of different individuals would be enlisted, for the objects they preferred, and there would be a great gain to the cause to which we were devoted.

Mr. Charles Torrey regarded the remarks of his reverend brother as discouraging. He thought there was no ground for this discouragement. He believed there was no want of confidence in the American Unitarian Association. It possesses the sympathies of our denomination as much as any organization could. It had not failed. It had effected its objects, though perhaps not as fully as many had hoped. One reason and one great reason why its treasury remained so empty was, that its appeals had been addressed chiefly to the rich, and not to the rich and poor alike. There was a singular and unfounded dread of the contribution box among Unitarians. If this dread were removed, if the contribution box could be carried around our churches, as it is in other sects, so that the humblest individual should have an opportunity of giving his mite, he believed there would be no lack of funds for the association. The act of giving would increase the willingness to give. It would become a bond of brotherhood. The habit of benevolence—of contributing for missionary purposes was not cherished amongst us, and this he regarded as the chief difficulty in the way of the Association.

The Rev. Dr. Gannett did not intend to speak, but felt constrained to say a few words, in reply to his brother from Brattle street. It was honorable to him to have spoken out, as freely and frankly as he had done, his honest convictions. The remarks, which he, himself, had to make should be presented in the same spirit of honest frankness. He differed from his brother, both with regard to some of his facts and the opinions he deduced from them. Mr. Lothrop had been connected with the association for the last fourteen years; he (Dr. Gannett) had been an active member of it, for the last twenty four years, and in his opinion, it had not failed: it had not lost the confidence of the liberal community. It is impossible in our meagre report to give the earnest and enthusiastic eloquence of Dr. Gannett's speech. He referred to the early history of the association, to the successes it had obtained and to those it might obtain. He considered the cause, mention by Mr. Torrey, the lack of active benevolence for purposes of spiritual beneficence, a phrase, which he much preferred to that of missionary effort, to be one of the real difficulties, which had impeded the success of the association.

The object of the American Unitarian Association was not a sectarian one. It was striving for the diffusion of pure Christianity wherever there was an opportunity, and by all means that lay in its power. If it had not met with the signal success, in these efforts, which its friends first anticipated, it had done all that ought to have been expected from it, under the circumstances which have surrounded it. Its object was single—the promotion of pure Christianity—but its action manifold. It aided needy Churches and enabled them to retain pastors, who would otherwise be obliged to leave. It distributed books and tracts, sent forth missionaries, educated students for the ministry, and thus in every way sought to accomplish its purpose. Dr. Gannett then passed in review some circumstances which had not been mentioned, and which had operated against the association. He referred to the differences of belief, to the speculative theology, and rational tendencies of a portion of the liberal community. In conclusion, he added, that what was needed at the present time, was to come up manfully to the work we had taken hold of. If we did so, it would surely flourish.

The Hon. Albert Fearing was in favor of immediate action. The association was in want of funds, and he was desirous of taking some practical means to raise them. While he sympathised in the views expressed by Mr. Lothrop, he was willing to give the present organization a fair trial. He believed with him that the energies of the association were impaired by an application to too many objects. He was not in favor of giving money to poor parishes for the purpose of paying off parish debts and eking out a minister's salary. If such parishes were willing to pay as much for the gospel of Christ, as they lavished upon idle amusements and luxuries, their pastors would be liberally paid. For the present however, he continued, let us meet the difficulty in our way. Let us appoint a committee to make personal application to the churches of our city and elsewhere, let us have public meetings, awaken the public interest, and manfully carry the matter out, which we have undertaken.

H. H. Fuller Esq., alluded to the discussion which the Rev. Mr. Lothrop's remarks had excited. He agreed with his reverend brother as to the importance of a division of labor in the association, and spoke of the transcendental tendency of Unitarians and of the action of the clergy with regard to it. He concluded his remarks by offering a series of resolutions, which after considerable discussion were referred to H. H. Fuller Esq., and Messrs. Hawes, and Manning,as a committee to report upon them at the next meeting and also to report some course of action.

Several other gentlemen spoke, but we have not space to give even an outline of their remarks. At a late hour, the meeting adjourned to half past six, at the same place, next Sabbath evening.

RESIGNATION. The Rev. N. L. Frothingham D. D., Pastor of the first congregational church in this city, has tendered his resignation to his parish,which has been accepted. Dr. Frothingham was settled in 1815, and has consequently been at his post for a period of nearly forty years. Continued illhealth, which was not restored by a late trip to Europe, is the cause of his resignation.

TWENTY-FIRST ANNUAL REPORT OF THE BOSTON YOUNG MEN'S BENEVOLENT SOCIETY, FOR 1849.—This very useful and well conducted Society was never more efficient than at the present time. The number of members has increased, and the report states that during the last year, funds have been so amply supplied, that no really deserving applicant has been sent empty away. During the year 429 families have received from the Society, wood, coal, groceries, shoes, or other articles of which they stood in need. It is the duty of the Standing Committee to receive applications for charity, and after investigating the claims of the applicants, if worthy, to afford necessary relief. We give below a list of the officers, all of whom are, *ex officio*, members of this Committee.

President, George S. Hillard, 4 Court Street.
Vice President, William Appleton, Jr. 76 Beacon Street.
Secretary, George A. Brown, 154 Washington Street.
Treasurer, Frederick W. Lincoln Jr. 62 Commercial Street.
Auditors, Francis C Allen, Henry D. Fowle.
Standing Committee. Ward 1. Lyman B. Meston, 3 Snowhill Court; 2. Robert Greer, M. D., Sigourney Place; 3. Emery Souther, Green St., cor. Lyman Place; 4. Henry Wenzell, 180 Washington Street; 5. Thomas Gaffield, 53 Allen Street; 6. Martin L. Bradford, 142 Washington Street; 7. S. K. Whipple, 100 Washington Street; 8. Geo. F. Bigelow, M. D., 425 Washington Street; 9. Henry W. Williams, M. D., 10 Essex Street; 10. B. S. Codman, M. D., 484 Washington Street; 11. Geo. S. Wheelright, 68 Dover Street.

MARRIAGES.

In this city, on Christmas evening, by Rev Mr Gray, Mr James Reed to Miss Mary Jane Magee.

On Christmas day, 25th inst, by Rev J. D. Bridge, Mr Charles L. Lane to Miss Emma J. Dexter, all of Boston.

Dec. 18, Mr George L. Beam of Boston, to Miss Elizabeth Locke of West Cambridge.

Dec. 13, Mr Heman Allen of Medford, to Amelia, youngest daughter of the late Judge Wm C. Clarke of South Kingston, R. I.

In East Boston, Dec. 16, Mr Charles T. Merritt to Miss Elizabeth L. West.

In West Newton, Dec 17, Francis Henry Clapp to Ellen Clara, daughter of Wm B. Fowle.

In Scituate, Dec. 25, by Rev E. Nute, Mr Henry Merritt to Miss Lydia B. Merritt, both of S.

In Canton, Dec. 19, Mr Charles F. Swain of Dorchester to Mary L., daughter of Hon Thomas French of C.

In Concord, N. H., Dec. 25th, by Rev Augustus Woodbury, William C. Prescott, Esq., Attorney and Counsellor at Law, to Miss Annie Curtis, both of this town.

In Washington Village, Coventry, R. I., Dec. 17, Rev Thomas Tew of Providence to Miss Mary A. Remington of C.

In Portland, Dec. 19, at St. Stephen's Church, by Rev J. Pratt, Rev John Cotton Smith, Rector elect of St. John's Church, Bangor, to Miss Harriette H., daughter of Gen. James Appleton.

In Portsmouth, N. H., Dec. 13, Capt Horace B. Field, U. S. Army, to Miss Mary Harriette, only daughter of George Jaffrey, Esq.

In Providence, Dec. 14, Mr James Buntin of Concord, N. H., to Miss Relief R. Colbath of Exeter, N. H.

DEATHS.

In this city Dec. 19, Mary, wife of George F. Button, 29. 24th inst, of inflammation on the brain, Joanna Cecilia, wife of James Walsh, Esq., 23. She was a bride four weeks ago.

Dec. 14, Mary Ann, daughter of the late Warren Colburn, 24.

Dec. 14, George Gordon Greene, son of Charles Gordon Greene, 18 mos.

Dec. 15, Mr John C. Warren, 28.

Dec 15, Mrs Elizabeth Lovett, 73.

Dec. 16, suddenly, of typhus fever, Mrs Mary Ann, wife of Thomas C. Bacon, 38.

Dec. 16, after a lingering illness, Mr Isaac Rose, 49.

Dec. 17, of consumption, Miss Laura A. Rogers, 21 yrs 2 mos.

In Milton, on Saturday evening last, Henry Baldwin, only son of He ry, Jr., and Susan A. Rogers, 8 months and 19 days.

In Bridgewater, 20th inst, Mr Paschal Bassett, an honest man, and a much valued citizen.

In South Braintree, 7th ult, Mrs Rebecca Austin, wife of Mr Robert Austin, 72.

In Lincoln, 16th inst, Mrs Anna Adams, wife of the late Capt Bulkley Adams, 77.

In Northampton, Dec. 16, Dr David Ruggles, 40, proprietor and physician of the Northampton Water Cure.

In Milbury, Dec 9, Gen Caleb Burbank, 88, extensively known, a few years since, as a manufacturer of paper.

In Framingham, Dec. 15, Catherine Elizabeth, eldest daughter of James W. Clark, Esq., merchant of this city, 5 years.

In Low Hampton, N. Y., Rev Wm. Miller, the "Advent" preacher, 68, a native of Pittsfield, Mass.

At Barre River, California, July 31, of consumption, Mr John J. Eastman, 32, son of Dea John Eastman of Deerfield, N. H.

THE CHILDREN'S MISSIONARY.

☞ The Children's Missionary, Mr. Barry, has labored for many months in this city. He has obtained places for a large number of destitute children, has induced others to attend our day Schools and Churches, and has established a Sunday School, which has done much good and is increasing in usefulness.

At the present time many children who come under Mr. Barry's influence, are suffering for want of proper clothing. If any young persons have garments which they would like to have judiciously bestowed, they will be most acceptable, and will be gratefully received, if left, at Mr. Barry's residence, No. 8 Ashland Avenue, (near 680 Washington st.) or (if more convenient) at No. 11 Essex st.

R. C. WATERSTON.

. If any children in the country, or sewing circle connected with our Churches, should desire to send a gift, it would be most welcome. tf dec8

☞ Attention is asked to G. & C. Merriam's Advertisement of WEBSTER'S DICTIONARY, in another column. It is a work that attracts great attention wherever it is known. dec15 3t

☞ MEETING IN BEHALF OF THE AMERICAN UNITARIAN ASSOCIATION. An adjourned meeting will be held at the Chapel of the Church in Bedford Street, next Sunday evening, at 7 o'clock, preparatory to action in the congregations of this city and vicinity, for enabling the American Unitarian Association to carry on more fully its purposes in the support of Christian preachers and the circulation of religious writings. Gentlemen interested in the subject are requested to attend the meeting and take part in its proceedings. F. C. MANNING, Sec'y.

Boston, Dec. 29.

☞ ANNUAL RE-UNION. The subscriber affectionately invites all *adults*, who have at any time been under his care and instruction, and all teachers ever associated with him, to meet him at the residence of his son, Dr. W. Henry Thayer, No. 24 Harrison Avenue, near Essex Street, on New Year's evening, at 7 o'clock.

dec26 2p G. F. THAYER.

☞ PLYMOUTH AND BAY MINISTERIAL ASSOCIATION. The next meeting of this Association, will be held at the house of Rev. J. G. Forman, in West Bridgewater, on Tuesday, January 8th, at 5 o'clock, P. M.

dec29 E. NUTE, SCRIBE.

☞ A CARD. The Subscriber wishes to avail himself of this mode of acknowledgment, *to an unknown Friend*, for the appropriate Christmas present of Thirty Dollars, in the form of a Certificate of Life Membership of the American Unitarian Association.

New Bedford, Mass., Dec. 25th, A. D., 1849.

dec29 M. G. THOMAS.

☞ THE TEACHER'S GIFT FOR 1850. This little Annual by Rev. F. T. Gray, the fifth of the series, is made up with a story, entitled "The Shipwreck, or the Mother's Bible,"—written, as we suppose, by the Editor,—and a selection of sweet and useful poems by Longfellow, Willis, Sprague, Everett (Edward) and other poets of like celebrity. It is very neatly printed, embellished and bound, and yet it is sold at the low price of $1,50 per dozen, or $12 per hundred when wanted for Schools.

The design of the publication is apparent from its title. Teachers who would make a New Year's Present to the pupils of their classes, have here a book suited to the purpose, and brought within their means. The book is one to be read with pleasure and profit, and through it the teacher and his counsels will long be remembered.

dec29 P.

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On Tuesday, Jan 1st, we shall publish,

THE CHRISTIAN EXAMINER AND RELIGIOUS MISCELLANY, for January, 1850.

[Edited by Rev. George Putnam, D. D., and Rev. Geo. E. Ellis.]

CONTENTS.

Art. I. The British Empire in India.
II. Porter's Principles of Textual Criticism.
III. Recent English Lyric's.
IV. Baron Humboldt's Cosmos.
V. Bowen's Lowell Lectures.
VI. Bartol's Sermons.
VII. Tickner's History of Spanish Literature.
VIII. Notices of Recent Publications.
IX. Religious and Literary Intelligence.

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[Extract from W. H. Prescott's Commendatory Letter.]

"The plan of the work is very judicious. . . It will put the reader in the proper point of view, for surveying the whole ground over which he is travelling. . . Such readers cannot fail to profit largely by the labors of the critic who has the talent and taste to separate what is really beautiful and worthy of their study from what is superfluous."

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GOULD, KENDALL & LINCOLN, Publishers.
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MONTHLY RELIGIOUS MAGAZINE,

REV. F. D. HUNTINGTON, EDITOR.

THIS Work is intended to furnish religious reading of a popular kind. It contains very little that is controversial or doctrinal in its character, and aims chiefly at illustrating the responsibilities and privileges of the Christian life. It is the wish of the Editor to make it a *useful* publication in the highest sense of the word, by making it conduce to the clearer understanding and larger culture of the religious character. Among the contributors are the principal clergymen in the Unitarian ministry as well as several laymen and female writers of ability.

It is published 1st of every month. The January No. 1850, commences the 7th Vol. Each No. contains 48 pages Royal Octavo—making with Index a large Vol. of about 600 pages a year, handsomely printed on clear type and good paper. Terms—$2 per annum.

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Contents of the January No. 1850.

THE GAME OF LIFE. A Sermon, by Rev. G. Putnam, D. D.
The House, a Domestic Tale, by Mrs. L. J. Hale.
Prayers of the Worlds, Labor and its Rest.
Passages from the Papers of a Missionary.
The Word of God, by Rev. Thomas Hill.
Trust in Man, by Rev. J. Richardson, Jr.
The French Philosopher, or Egypt in the 4th Century.
The Gloomy Land, or the Deliverer—a Christmas Allegory, by Rev. W. R. Alger.
Longings.
Editor's Collectanea.
Intelligence, &c. L. C. BOWLES,
Editor's Note.
dec29 3tis Publisher, 111 Washington street.

THE Trinity. Its Scripture foundation and the early construction of Church Doctrines respecting it, a Lecture delivered in Springfield, by George F. Simmons, 12 cts.

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CONTENTS.

1. Benson and Faith; their Claims and Conflicts—Edinburg Review.
2. The Bubble Girl: a Historiette—Fraser's Magazine.
3. The Scenery of the Ottawa—Bentley's Miscellany.
4. Farewell to the Colonies—Spectator.
5. Humboldt's Letters to a Female Friend—Spectator.

POETRY. Beggar of the Font Neuf; Heart of Unbelief; To a Rivulet; The Years; The Tales of Old; In the House of Death; Disenchantment.

Vol. XX III., now bound and ready for sale, or in exchange for the numbers.

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Waterman's Patent Ventilated Refrigerator.

MY Patent Refrigerator is introduced to the public in full confidence that all the serious objections to the old ones are overcome, so far as they can be, without violating the laws that govern caloric. The principal improvements are the ventilator, double covers and valve. There are several minor improvements, which, when seen, will be readily appreciated. They are made in the most thorough manner, and lined with zinc of sufficient thickness to insure their duration.

WATERMAN'S PATENT HAND SHOWER BATH, AND IMPROVED BATHING PAN.

The Bathing Pan started on its mission of health and cleanliness from my establishment, fifteen years ago, since which, it has, by its own merits, worked its way to all parts of the civilized World, and thousands upon thousands have been sold, to those, who but for this invention, would have had no means of Bathing, owing to the expense and trouble attending the old bath tub and shower bath. My patent hand Shower Bath was invented and introduced as an adjunct to the Bathing Pan, thus allowing one to enjoy the luxury of a shower bath in the summer months, without being encumbered with the closet bath, the remaining nine months of the year, and has become a general favorite on that account.

WATERMAN'S PATENT LAMP TEA KETTLE.

Every year since the introduction of the Cooking Range, at the approach of Summer, I have had many, and urgent calls for an article to boil water in, without making a fire in the range. The above is the result of my endeavors to answer the call, and is to my entire satisfaction. It will be found both useful and economical in hot weather, to all who cook by Range, and at all seasons, to families that board either at Hotels or elsewhere. To Ladies keeping house in a snug way, and performing their domestic duties from choice, it is invaluable, and will answer for the Bachelor in his dreary lodging-room.

WATERMAN'S PATENT BROILER.

This article was invented for the special benefit of those who cook by Range, but experience has proved it to be equally beneficial when used on cooking stoves, or before the wood fire. It combines economy with convenience, and gives entire satisfaction to all who have given it a thorough trial, as it saves all the fat and juices of the meat, and prevents the unpleasant odor always attending the process of broiling by the old method.

N. B. Turn the steak frequently while broiling, and it will be the sooner and better cooked.

WATERMAN'S HOUSE LANTERN.

That safety and convenience should prompt every housekeeper to have a lantern is an indisputable fact. The objections to those now in use, are, that when the glass is broken the remaining portion has to be thrown away (although it costs twice as much as the glass) and the top cannot be cleased of the soot that collects in it. My lantern is so arranged, that a new glass can be put in for the cost of the glass alone; and the top, being moveable, can be kept as clean as any other part, thus becoming a reflector, instead of an absorbent of light, as in the old ones. The top being flat, any vessel can be put thereon, where hot water will be always in readiness, in case of sickness during the night, or for the gentleman's shaving water in the morning, thus answering the double purpose of a nursery lamp and gutern. (Regis. for Pat. 1848.)

WATERMAN'S FOUNTAIN COFFEE FILTER.

Through all the years of my experience as a Kitchen furnisher I have sought for a coffee machine, that the cook could manage, and always bring to the table pure extract of coffee without sediment, and have not found it; hence the necessity for improvement; the result, (after many experiments) is, the fountain filter, by which, cooks of the smallest intellectual capacity, can always put upon the table the purest coffee, with the least possible trouble to themselves and the most comfort to their employers. (Registered for Patent 1848.)

INFANTS' BATH TUB.

The utility of this article is so self-evident, that it has long been considered an indispensable appendage to the nursery,—its peculiar form making it easy for the child, and convenient for the nurse, it being light to handle and readily emptied, both ends forming a spout to pour from. Since its introduction (about the same time with my Bath Pan for adults,) I have not been called upon to make one of the old pattern, or after this in any way, it having given entire satisfaction as it was first made. The sale has been steadily on the increase ever since, and as it has been copied by many other manufacturers, it may be considered as having gained a worthy reputation, on the strength of its own merits.

The above named articles, invented by the subscriber, are manufactured and for sale at his Kitchen Furnishing Ware Rooms, 83 and 85 Cornhill, 6 and 8 Brattle and 73 Court street.

The place for all on the eve of housekeeping, and those already established, to procure every article appertaining to the kitchen department, of the best quality and at the lowest prices. Goods sent to all parts of the City and adjacent towns, free of expense to the purchaser. Those visiting the City by Railroad, can have their goods packed and sent to the Depot, in season for the evening train, by making their selection in the early part of the day.

june9 7m NATH'L WATERMAN.

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RESPECTFULLY invite the attention of all purchasers of Dry Goods, at

WHOLESALE OR RETAIL,

To their Large and Select Stock of

Fashionable Goods,

Selected with great care in the different markets of Europe, the whole of which will be offered at VERY LOW PRICES, having been bought there before the advance.

IN SHAWLS AND SILK GOODS

We can show our Customers the largest and choicest stock ever opened in New England.

Purchasers of

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Can select from a stock of more than 60,000 dollars in value, and embracing every desirable style for dress or comfort, from the cheapest to the most valuable article,

OF SILK GOODS

We can show to our customers more than 1000 pieces, of the best styles in colors, and of the best fabrics in

BLACK SILKS,

All of which were selected with an eye to both wear and style.

SILK VELVETS,

Of all widths and colors, and of the best Lyons manufacture

MOURNING ARTICLES.

Great care is used in the selection of our Mourning Stock, to which we invite special attention.

CLOAKS & CLOAK MATERIALS.

We have purchased a very large stock of Paris Cloaks and Mantilets, from the belebrated house of Madame Armonville, rue de Richelieu, Paris, which will be offered for sale at an early day. Our stock of Merinos, Thibets, Cashmeres, Paris Cloths, and other fabrics for Cloaks, is now open, and merits the attention of all the Ladies.

WOOLENS & STUFFS FOR BOYS,

This department of our stock was never so complete as now, and we advise all to buy early.

WHITE GOODS.

In this department will be found every style of White Muslins, Cambrics, embroideries, Laces, Trimmings, Linen Goods Furnitures, Flannels, Blankets, Quilts, Domestic, &c. Great attention is given to all

HOUSEKEEPING ARTICLES.

DRESS GOODS,

We have received more than our usual variety of Printed Cashmeres, M. deLaines, and all other Dress Fabrics, down to the prettiest styles of Ninepenny Prints.

HOSIERY, GLOVES,

SCARFS, CRAVATS, HDKFS,

and a great many other articles in full assortment. The names alone of all the articles in each Department of our Establishment, would fill a good sized newspaper. We therefore invite purdhaers of anything in the Dry Goods line to examine our stock before buying, which will be freely shown them, without their being rudely urged to buy.

LADIES' EXCHANGE,

September 25.

sep29. GEO. W. WARREN & CO.

CROSBY & NICHOLS, will publish within a week,—The Christian Parent, by Rev. A. B. Muzzey, Author of the Young Maiden, 320 pages, 16mo, illustrated with a steel engraving.

Tales, by Mrs. Lee, Author of Luther Cranmer, or One Hundred and Fifty Stories for Young People, by a Clergyman.

They will publish this day,—Leaves from a Christmas Bough, by a Lady. Price 25 cents.

Just received,—Prose and Verse, by Richard H. Dana, 2 vols.

dec15 1is2os 111 Washington st.

THE Subscriber wishes to give German, Latin and French lessons. He is thoroughly acquainted with them.

FRED. W. A. BOGEN, Pastor of the German Evang. Lutheran Church, Boston, West Castle Street, No, 14.

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Boston, Sept. 4, 1849.

HUBBARD WINSLOW would respectfully inform his patrons and friends, that he has purchased the house formerly occupied by Dr. John Ware, No. 6 Allston street, and is preparing it for the future permanent location of his SCHOOL FOR YOUNG LADIES, to be resumed on the 24th of this month. He purposes limiting the school, in future, to 40 pupils, with a view to receiving no more than he can have constantly under his direct personal instruction. The rooms are very spacious and airy, and will be fitted up and furnished in the best style. A systematic, thorough, exact course of study will be pursued, such as to qualify young ladies for any situation as teachers, or as members of society. The most careful attention will be paid to their demeanor, and to their moral and religious culture.

Having directed all his studies, for several years, to the end of qualifying himself to teach in the best manner, the undersigned hopes for such results as will, in some degree, satisfy his long cherished desires.

The terms will be the same as heretofore: Twenty-five Dollars per quarter, or One Hundred Dollars per year, all branches included, payable semi annually in January and July.

Application may be made at No. 6 Allston street, head of Bulfinch street, at which place parents and guardians are invited to call to see the School Rooms, and confer with the principal. sep29.

COLLEGE AND SCHOOL TEXT-BOOKS—Published by D. APPLETON & CO., 200 Broadway, New York.

I. GREEK AND LATIN.—Arnold's First and Second Latin Book and Practical Grammar, 12mo, 75 cts—Arnold's Latin Prose Composition, $1—Arnold's Cornelius Nepos, with Notes, 12mo, $1—Arnold's First Greek Book, 62 cts—Arnold's Greek Prose Composition, 12mo, 75 cts—Arnold's Greek Reading Book, edited by Spencer, 12mo, $1 50—Beza's Latin Testament, 12mo, 62 cts—Livy, with Notes, by Lincoln, 12mo, $1—Cæsar's Commentaries; Notes by Spencer, 12mo, $1—Tacitus's Histories, with Notes, by Tyler, 12mo, $1—Tacitus's Germania and Agricola; Notes by Tyler, 12mo, 62 cts.

II. FRENCH.—Collott's Dramatic French Reader, 12mo, $1—De Fivas's Elementary French Reader, 16 mo, 50 cts—De Fivas's Advanced French Reader, $1—Ollendorff's New Method of Learning French, edited by J. L. Jewett, 12mo, $1—Key to do, 75 cts—Rowan's Modern French Reader, 12mo, 75 cts—Surrenne's French Pronouncing Dictionary, 12mo, $1 50.

III. GERMAN.—Adler's Progressive German Reader, 12mo, $1—Adler's German and English and English and German Dictionary, compiled from the best authorities, 1 vol, large 8vo, $5—Ollendorff's New Method of Learning German, edited by G. J. Adler, 12mo, $1 50—Key to do, 75 cts.

IV. ITALIAN.—Foresti's Italian Reader, 12mo, $1—Ollendorff's New Method of Learning Italian, edited by F. Foresti, 12mo, $1 50—Key to do 75 cts.

V. SPANISH.—Ollendorff's New Method of Learning Spanish, by M. Velazquez and T. Simonne, 12mo, $1 50—Key to do 75 cts—Velazquez's New Spanish Reader, with Lexicon, 12mo, $1—Velazquez's Spanish Phrase Book, 18mo, 38 cts.

VI. HEBREW.—Gesenius's Hebrew Grammar, edited by Rodigar; translated from the best German edition, by Conant, 8vo, $2.

VII. ENGLISH.—Arnold's Lectures on Modern History, 12mo, $1 25—Bojeson and Arnold's Manual of Greek and Roman Antiquities, 12mo, $1—Chase's Treatise on Algebra, 12mo, $1—Crosby's 1st Lessons in Geometry, 38 cts—Inegar's Class Book of Zoology, 38 cts—Everett's System of English Versification, 12mo, 75 cts—Graham's English Synonyms, edited by Prof. Reed, of Pennsylvania University, 12mo, $1—Guizot's History of Civilization; Notes by Professor Henry, of N. Y. University, 12mo, $1—How's Shakspearean Reader, 12mo, $1—Keightley's Mythology of Greece and Rome, 18mo, 42 cts—Magnall's Historical Questions, with American Additions, 12mo, $1—Markham's School History of England, edited by Elizra Robbins, author of "Popular Lessons," 12mo, 75 cts—Mandeville's Elements of Reading and Oratory, Mandeville's Reading Books, Parts 1, 2, 8vo, $1 25—Mandeville's Manual of Ancient Geography, 3, 4, 5—Putz and Arnold's Manual of Ancient Geography and History, 12mo, $1—Reid's Dictionary of the English Language, with Derivations, &c., 12mo, $1—Taylor's Manual of Modern and Ancient History, edited by Prof. Henry, 8vo, Cloth or Sheep, $2 25—Taylor' Ancient History, separate, $1 50—Taylor's Modern do, $1 25—Wright's Primary Lessons, or Child's First Book.

NEARLY READY.—Boise's Exercises in Greek Composition, 12mo—Thatcher's Cicero de Officiis, 12mo—Lincoln's Horace, 12mo—Ollendorff's Elementary French Grammar, by G. W. Greene. ag25.

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W. E. C., invites his former customers, and all purchasers to examine his new stock of IRON, STONE CHINA and DINNER WARE.

Particular attention given to furnishing Hotels and Families with Wares imported expressly for the purpose, which cannot fail to give entire satisfaction.

Glass made and cut to order. Lamps of every description repaired at short notice.

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NEW HYMN BOOK.

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THE Subscribers would ask the particular attention of Clergymen, and of Churches and Societies generally, to this new and highly approved Collection of Hymns for Public Worship, prepared expressly to meet the wants of the societies of our denomination. The compilers have endeavored to prepare a more lyrical collection than most of those now in use, better adapted for singing, and containing a greater variety of metres. They have sought to make the book what the present state of our churches and societies demands, and have consulted, for that purpose, not only different clergymen, but leaders of choirs, and many other persons of taste and judgment.

Although this book has been published less than four years, it is now used in *fifty* of our Societies, and this fact is considered sufficient to show the estimation in *which it is held, and the manner* in which it has *stood* the test of comparison with other Collections.

The following are some of the peculiar merits of the Christian Hymns:—the number of hymns is very large; the variety of subjects and metres is very great; the hymns are better adapted for singing; the plan of arrangment is improved; and the price is very low.

The following is a list of places where the Christian Hymns is in use.

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